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MEMOIR OF THE LATE REV. ROBERT  
HALL, A.M.

(Continued from p. 94.)

THE religious state of the society at Cambridge, over which Mr. Hall was called to preside, has been noticed in the preceding number. It has not been attempted to describe it fully; but a slight attention to the sketch there exhibited will be sufficient to convince the reader that the extinction or permanence of that society would depend, in a very unusual degree, on the character of the future minister. The situation of its affairs was in every sense critical; and the greatest importance would, of necessity, attach to the appointment of a successor to Mr. Robinson. The wisdom of the choice that was actually made, appears not only in the talents and endowments of Mr. Hall, which peculiarly qualified him for such a situation, but from the Divine blessing which evidently rested upon his labours for the defence and propagation of the truth as it is in Jesus. Had the new minister been a Socinian, the evangelical part of the congregation would have sought, in fresh pastures and by the side of other waters, that spiritual food and refreshment which they could no longer find at home. Had he been orthodox in sentiment, and fervent in spirit, but defective in talent and general information, his zeal would scarcely have compensated for these deficiencies even among the poorer members, while the intellectual and speculative part of the congregation would have pro-

bably given a separate invitation to a minister more congenial to their taste, who would have matured their indifference to evangelical religion into socinianism or infidelity. And had Mr. Hall been a narrow-minded bigot, or an indiscreet supporter of divine truth, he would never, with all the weight and splendour of his talents, have succeeded in correcting the evils he deplored, or of "withstanding" with any effect "the dangerous errors that were in vogue, in the place where Providence had appointed his lot."\* It was not likely that the men who had imbibed the principles of religious liberty, and learnt the value of private judgment, in the school of Robinson, would be inclined to bow implicitly, even to intellectual domination, and still less to any inferior species of authority. But Mr. Hall was attached, as warmly as his predecessor, to these important principles, and maintained and acted upon them with unusual ability; hence he possessed every advantage for the inculcation of his sentiments. And as he set out with the conviction that "the Divinity of Jesus Christ and the Atonement lie at the foundation of the true system of vital religion, and that sinners will never be converted to God by a ministry that excludes them," the tendency of his instructions must have been highly favourable to evangelical religion. When, in addition to these propitious circumstances, the extra-

\* Vide his Letter to Mr. Birt in the preceding number.

ordinary mental powers of Mr. Hall are taken into consideration, it will appear that his ministerial services were eminently adapted to arouse attention, to disarm prejudice, and to work conviction on the mind. The opportunity was a golden one: it was eagerly seized, and applied with all the energy of his soul to a holy and beneficent purpose,—with what success, the subsequent condition of the church and congregation will best declare. “We bear you witness,” say the members of his church in their address on receiving his resignation,—and never was a testimony more freely given, or more richly merited—“We bear you witness that the prevailing desire of your heart, and the constant object of your labours, was to disseminate amongst us the knowledge of the true God, and of Jesus Christ whom he hath sent, and to fit us, by divine grace, for the enjoyment of a future world. . . . We entreat an interest in your prayers that the great Head of the Church will supply us with a pastor zealous for his honour, and qualified to feed the people of his charge with the bread of immortal life.”

But Mr. Hall's usefulness in this station was not limited to his regular and stated hearers. Many young men of inquiring minds, or of literary taste, transiently or permanently resident at Cambridge, either in the University or the town, attracted by the fame of his eloquence, were induced to attend his ministry, and received from it impressions which they will have reason to remember with gratitude to all eternity. In seeking the gratification of their taste, all were instructed and delighted; and some received a higher blessing than they sought at the commencement of their attendance, “even the salvation of their souls.” There is reason to believe that more instances of good in this direction were produced, than Mr. Hall was

ever acquainted with, and more than will be generally known till the day that revealeth all things.

As the congregation continued to increase, the place of worship became too small to accommodate the hearers, and it was consequently enlarged by a subscription raised entirely by the attendants at the place, which was, in a short period, by gradual accessions, as well filled as before the alteration.

During a great part of Mr. Hall's ministry at Cambridge, it was his practice to expound the Scriptures regularly every Lord's day morning. He thus went through the principal narratives of the New Testament, with our Lord's parables, and discourses to his disciples and the multitudes that followed him. He then proceeded to the Acts of the Apostles, which he treated at considerable length and in a masterly style, to the great instruction and profit of his hearers; and afterwards went through several of the Apostolic Epistles, from which he drew and dispensed much spiritual benefit. He was always fond of Exposition, deeming it the most suitable method of elucidating scriptural truth which a stated minister can employ, at least once on the Sabbath; and most admirably was he qualified to excel in this mode of edifying the church. The extent of his researches, the correctness of his judgment, his knowledge of human nature, his keen penetration, his comprehensive mind, his power of delineating characters, of unveiling motives, of deducing and enforcing principles, of tracing tendencies and results, and, above all, his reverence for the divine Word, his love of it, and his implicit submission to its dictates,—all combined to fit him for this important task; and how well he executed it those can gratefully testify who had the benefit of hearing these admirable expositions.

In the afternoon service he gene-



rally took a single text or passage as the basis of his sermon, and devoted his great powers in another manner to the edification of his audience. During many of the latter years of his ministry at Cambridge, the afternoon services were attended in term-time by many serious members of the university. It was not unusual to see fifty or more of them present at this service, "having shortened their dinners at the College-hall for the sake of enjoying a more mental and sacred repast. Among them were noticed several who are now popular and useful clergymen in the established church, and some of our senators, who received their first lessons in eloquence from the lips of Mr. Hall." He also frequently preached on the evening of the Lord's day, especially in summer, at one or other of the villages adjacent to Cambridge. When he was not thus engaged, he sometimes attended the ministry of the Rev. C. Simeon, at Trinity Church.

His only other regular service in the week was on a Thursday evening, when he met a few of his people, chiefly of the poorer class, in the vestry. After singing, and prayer by one of the members, he would give out another psalm or hymn, and then in a style of chaste and simple pathos, not to be described, sometimes tender and sometimes solemn, he would, for about twenty minutes or half an hour, address his little band on "things pertaining to the kingdom of God."

Though he enjoyed, as was natural, the company of his intelligent friends, he did not on their account neglect the poor of his flock. His visits to them were marked by great kindness and spirituality. He was enabled to indulge his liberality by setting apart a certain portion of his income for the purposes of charity: though he never stopped short of his limit, there is reason to believe he frequently went beyond it. "It may

surprise us," as Mr. Hughes remarks, in his funeral discourse, "and at the same time serve to enhance our admiration, that neither at Cambridge, nor at Leicester, nor here [at Bristol] did he frequent, with particular zest, the circles of learned, scientific, and ingenious men; notwithstanding he could so clearly estimate their greatness, and might, for the most part, be greeted as their intellectual chief." In truth, such was the devotional cast of his mind, that he always preferred piety to talent, and moral to intellectual greatness. He encouraged and sometimes attended, a weekly meeting for prayer at the house of one of his poor members, considering such assemblies, when wisely conducted, as nurseries for the church; and nothing gave him more cordial delight than to hear of the progress of vital godliness, either in his own community, or in any other into which the Christian world is divided. Recognizing, in its full extent, the maxim of his Lord that "one is your master, even Christ, and all ye are brethren," he hailed with unfeigned satisfaction every accession to the Redeemer's empire—the empire of peace, and love, and purity.

Of the general style and character of his preaching at Cambridge, some idea may be conveyed, to those who have never heard him there, by the following sketch, drawn up by one who had a favourable opportunity of observing it.

"As a preacher he was unrivalled, at least in modern times, and, perhaps, no age of the church has produced his superior. He was the first and the last of his class. He stood alone among the 'company of preachers.' This singularity of position did not arise from the predominance of any one quality, for others have possessed one or more of his separate powers in an equal degree, but from that peculiar union and balance of many excellences

which in him was so remarkable. This honourable station has been accorded to him, not by the members of his own community alone, but by the general consent of all liberal and intelligent men, who thus 'glorified God in him.'

When he began he was usually calm and collected, speaking in a low tone, and looking onward as he went, as if to survey afresh the region of thought he was about to traverse, but not often giving an indication of those torrents of eloquence that were soon to be poured from his lips.

Sometimes at the commencement, he hesitated, and seemed perplexed, as if dissatisfied with what he had intended to say; at others, when he was about to establish a truth, or enforce a general principle, he would enter upon a course of clear and powerful reasoning, rendered equally attractive and astonishing by the delectable purity and beauty of his style. In this latter case, the sentences were finished with such exquisite care, that he appeared to have selected not merely the most appropriate, but the only words which served his purpose, and yet delivered with such freedom and ease, that they seemed the first which came into his mind. As he proceeded, he increased in animation and strength of utterance; in his application of the principles he had advanced, or the doctrine he had discussed, he grew more intense and ardent; and when he had risen to a certain pitch of holy excitement, his brow would expand, his countenance brighten, and drawing back his majestic form in the pulpit, he would come forward again, charged with the fulness of his message to his hearers, and address them in tones and languages which made every heart vibrate. But it was not with his lips only that he spoke; his eloquence was more intellectual and spiritual than audible sounds

could make it. His speaking eye told volumes. Whether beaming with benignity, or lighted up with intelligence, or blazing with intense and hallowed feeling, that eye indicated sentiments and emotions which words were not made to express.

It is impossible to describe the impression which many of his most powerful sermons produced; the glow, the rapture, the delight, with which they were heard; the breathless silence which prevailed in the assembly, so that even the ticking of the clock became an awful sound.

His appeals were beyond measure affecting, and his pleadings most urgent. With all the disadvantages of a weak voice, and sometimes with a rapid and hurried utterance, he soared to the greatest heights of human eloquence. He carried his hearers with him, as by an irresistible impulse, and induced in many of them an aspiration after the same heaven to which he was tending, and an admiration of the same God and Saviour whom he loved and adored.

His preaching was eminently calculated to enlarge the mind, as well as to affect the heart; and his hearers were conscious of an increase of mental capacity, as they followed him in the vast range of his contemplations.

The extent of his views was truly astonishing, but represented in so lucid a manner as to be distinctly visible to all attentive observers. Notwithstanding the frequent magnificence of his style, there was so much simplicity united with it, that the poorest and most unlettered of his hearers were able to profit by his discourses. They could not, it is true, quote many passages from them in the words in which they were uttered; but they were conscious of emotions which they had never felt before, or had suffered to languish in their bosoms; or they gained ideas, which they could



clothe in their own language, when they conversed with each other; while from the plainer passages and more familiar discourses they derived so much instruction, that they were scarcely behind their more intelligent brethren in their love and admiration of the preacher.

He sometimes ended abruptly, and sat down just when his hearers most wished him to proceed; when he had enkindled in their breasts a love of holiness and truth, or had impressed them deeply with the importance of eternal things, or displayed the love of God in Christ, or unveiled to them the glories of the spiritual temple, in which God dwells with his people, and they with him, for ever.

The earnestness of his manner must have been remarked by most persons who have heard him. It attended him in all his public ministrations, and gave him an immense advantage over the feelings of his hearers. They saw that he had something to communicate to them of surpassing interest; something which had absorbed his whole soul, and in which their own safety or happiness were deeply involved. Whether he warned the impenitent or consoled the faithful; whether he urged the sinner to flee from the wrath to come, or the saint to persevere in his heavenly course; whether he directed the self-condemned to the blood of expiation, or cheered the fainting spirit with the promises of the Gospel; whether he wielded the thunders of the law, or whispered the mild accents of merciful invitation, or exhorted his hearers in general that with full *purpose of heart they should cleave unto the Lord*; he appeared to be equally in earnest, equally intent upon doing good, and making a right impression upon all who heard him. He obviously spoke from the heart, and as in the presence of God; while nothing trifling or ir-

relevant escaped him to diminish the effect of such an impression.

The rich variety which pervaded his discourses, was quite as remarkable as the other characteristics of this great preacher. It has not been so universally attributed to him as some of his other excellencies, because his occasional hearers were obviously not in a situation to judge of its extent. Those who heard him once, or twice, or twenty times only, could form but a very imperfect conception of it; while his regular and constant hearers, who attended him through a long course, were struck beyond measure by the exhibitions of a power which seemed inexhaustible. It was displayed not only in the great diversity of topics which he discussed or elucidated, but in his manner of treating them. The same truth which had been previously exhibited in one form, or for some especial purpose, would be viewed from another position, or presented in a new aspect, or a new light, or drawn from a different source, and by a varied process; or placed in new associations, and applied to the ever-shifting scenes of human life and christian experience. His knowledge was very extensive, and always at command. He could range at will through all the regions of thought that are accessible to mortals, and, collecting fresh treasures in every excursion, bring all his acquisitions to bear upon the great objects of his ministry. He was not a loiterer in the service of his Lord, but a diligent and laborious "occupier" of the talents committed to him. He read much, thought much, and prayed much; his power of observation was continually in exercise; and hence, like a scribe well instructed in the kingdom of heaven, he brought out of his rich and capacious stores, *things new and old*, for the edifying of the church. It was this which,

more than any thing else, gave such an increasing interest to his regular addresses.

It would undoubtedly be but little to the honour of a Christian minister, if, while he delighted his hearers, he did not profit them; if he instructed without reforming them; if he enlarged their understanding, but did not touch their hearts; if he cultivated their taste, but not their piety; if he endeavoured to form their manners and qualify them to shine in society, but had no solicitude *that Christ might be formed in their hearts the hope of glory*. To this charge our friend was careful not to expose himself; for while he assiduously cultivated the minds of his hearers, and taught them to think, to reason, and to judge, he inculcated upon them the doctrines, and enforced the duties, of genuine Christianity, instilling its principles into their hearts, and exhorting them to abound in all the graces of the Spirit. He laboured to establish *the only sure foundation of human hope*, and to build them up *on their most holy faith*. The doctrine of the atonement through the blood of Christ, the divinity of his character and mission, the influence of the Spirit, justification by faith, the necessity of holiness, and the immediate and indissoluble connection between faith and works, were accordingly among the topics upon which he frequently insisted; and with what ability he treated them will long be remembered by those who have heard his best sermons upon these and kindred subjects. His preaching, though frequently imaginative, and not seldom profound, was eminently practical, and tended to *make the man of God perfect, thoroughly furnished unto all good works*. Often, too,—when wrapt in adoration of the divine excellence, he has been depicting the purity and bliss of heaven, the joys

that never fade, the high dignity and ineffable delight of the spirits before the throne, redeemed by the blood of Christ,—has he enkindled in the soul a celestial ardour, rendered it insensible to present things, and excited in it a desire to depart from all below to make those joys its own.”\*

It was not merely in the line of his professional duty that Mr. Hall endeavoured to be useful. Every thing conducive to the welfare of his species was interesting to him; and hence he occasionally turned his attention to other topics than those immediately connected with his ministerial character. The first part of his residence at Cambridge was a period of very unusual excitement. The French revolution had broken out the year before his removal thither, and had produced a strong impression upon all ardent minds, and indeed throughout the community at large. The greater part were alarmed at the progress of revolutionary principles in a country so near them, and consequently anticipated the downfall of all regular governments and the destruction of social order throughout Europe; while others hailed the emancipation of a great people from a vassalage which had been endured for centuries, as an omen propitious to the liberty and happiness of mankind. Mr. Hall was among the latter class, and soon took a decided part in the long controversy that ensued. “Spirits are not finely touched but to fine issues;” and it was not likely that one of his touch and temperament would long remain inactive in the universal contest. A dissenting minister, of eminent piety and exemplary character, had published a sermon inculcating political sentiments which were deemed by Mr. Hall and his

\* Bosworth's Discourse, pp. 30 — 37. See our estimate of this excellent sermon in the May number of our last volume, p. 192.—Ed.



friends inimical to the principles of the British constitution and to general freedom. To this sermon Mr. Hall produced, in 1791, a masterly reply, which was his first avowed and separate publication.\* It came forth the same year under the title of *Christianity Consistent with a Love of Freedom*. He discusses with great ability, and in beautiful language, first the duty of common Christians in relation to civil polity, and then the duty of ministers in the same relation. He next examines more particularly the arguments of his opponent on these and other topics advanced in his publication, and concludes with a train of reflections, which one is almost tempted to pronounce as prophetic as they were descriptive, since they are as applicable to the present period as they were to that in which they first appeared, more than forty years ago. It is remarkable that though this was one of Mr. Hall's earliest compositions, it evinces the same correct taste, and the same power of thought, which were afterwards displayed, with still greater effect, in his more matured productions. This pamphlet Mr. Hall never would allow to be republished; because though "he continued to think the main principles correct and important," "he regarded the tone of animadversion as severe, sarcastic, and unbecoming;"† but chiefly, it is probable, on account of the personalities which were inseparable from the discussion.

The political ferment continued to agitate the nation, and even increased in violence. The ministers of the crown were alarmed, and

employed every means without discrimination to discourage and suppress the utterance of liberal opinions. The liberty of the press was not only checked, but threatened with extinction. Spies and informers were scattered over the kingdom; and the strong arm of power was directed against those who dared to think freely, and express their thoughts. At this crisis, Mr. Hall composed his celebrated *Apology for the Freedom of the Press and for General Liberty*, which made its appearance in 1793, attracted considerable attention, and passed through several editions. As this work has been extensively read, and is therefore well known, it is unnecessary to describe its interesting contents, to illustrate its powerful reasoning, or to point out the many splendid passages with which it abounds. It required no small courage at that period to avow sentiments like those which he here so ably defends and so eloquently inculcates: but Mr. Hall was not a man to be intimidated by danger, even when it threatened the most loudly; and while engaged in the discharge of his duty, he was often unconscious, or regardless, of its existence. But though, as we have seen, when adequate occasions called for their exertion, Mr. Hall did not refuse to employ his talents in the defence and support of great political principles and interests, when he conceived them to be in danger, he was yet careful that political considerations should not encroach upon others still more important, and hence he uniformly excluded them from the pulpit, except in two or three instances of special occurrence, when an allusion to such topics was inevitable. He knew the human character and Christianity too well to expect that the regeneration of the world would be effected by forms of government or political regulations, or even by the exten-

\* He had previously written at Bristol, two or three lighter pieces, which originally appeared in the *Bristol Journal*, and are inserted in the third volume of his works.

† Vide Dr. Gregory's Note, in the new edition of Mr. Hall's Works, Vol. IV.

sion of science, literature, and civilization; he looked for the accomplishment of this event to the operation of higher principles,—the prevalence of Christian truth,—the conversion of the souls of men to God.

Early in the year 1799, Mr. Hall was attacked by a violent fever, which threatened his life, so that in his own apprehension he was for some days on the borders of eternity. The state of his mind at this solemn season may be collected from a letter to the Rev. James Phillips:—

“I never before felt my mind so calm and happy. Filled with the most overwhelming sense of my own unworthiness, my mind was supported merely by a faith in Christ crucified. I would not for the world have parted with that text, ‘The blood of Christ cleanseth from all sin.’ I never before saw such a beauty and grandeur in the way of salvation by the death of Christ, as on that occasion. I am fully persuaded the evangelical doctrines alone are able to support the mind in the near views of death and judgment. May you and I be more and more grounded in a conviction of their truths and acquainted with their power! It is to these doctrines the revelation of Christ is chiefly indebted for its efficacy in the hearts and lives of men.”

During nearly seven years from the publication of his *Apology*, Mr. Hall sent nothing to the press, except an oration at the interment of the Rev. Habakkuk Crabb, of Royston, who died in 1795, and a Letter in the Cambridge Intelligencer, on a subject of local altercation, which is not reprinted in the new edition of his works, and to which it is not necessary to make any farther allusion here. Meantime, he was not idle; he suffered not his powers to languish, or the spiritual interests of his flock to be neglected. He continued to feed them with the bread of life, and they to grow in grace and virtue under his pastoral care: personal and Christian affection were mutually increased as the natural consequence.

Among the results, or connected with the causes, of the French revo-

lution, a spirit, not of scepticism merely, but of open and fearless infidelity and atheism had displayed itself throughout that country, and was diffusing its poisonous influence over the Continent and in England. The philosophers of France, and especially the disciples of Voltaire and his fraternity, were not only anxious to deliver themselves from the restraints of a religion which they hated, but employed every method in their power to circulate their pernicious principles. In this unhappy enterprise they were countenanced and assisted by many persons of literature and science both in this country and on the continent. Mr. Hall, who was prompt at discerning the “signs of the times,” and noticing the evil as well as the good arising from the momentous changes that were taking place around him, resolved to examine and expose the pretensions of this “new philosophy.” The effort was completely successful, as far as argument and eloquence could avail to stem the torrent of infidelity, which threatened to inundate the world. He preached a sermon on the subject, first, in substance, at Bristol, and afterwards in his own place at Cambridge, on the 17th of November, 1799; and to so great a length did the discussion extend, that it occupied an hour and twenty minutes in the delivery. This wonderful sermon, written after it was preached, made its appearance from the press, under the title of *Modern Infidelity considered with respect to its influence on Society*, in the beginning of 1800, and passed through four or five large editions in the course of the year. Elaborated to the utmost degree of refinement, yet without losing any of its strength, it is, perhaps, the most finished and perfect of all Mr. Hall’s compositions, though separate passages of at least equal power and brilliancy may be found in some of his other productions. But criti-



cism is now out of place with regard to a work which was hailed on its first appearance with the applause of the learned, the wise, and the pious, and has long since taken its station among the standard writings of the language.

[To be concluded in our next.]

#### THE CHARACTER OF THE PRESENT PERIOD, AN ARGUMENT FOR THE NECESSITY OF THE REVIVAL OF RELIGION.

"Behold now is the accepted time." 2 Cor. vi. 2.

THERE is a strong tendency in the human mind to shrink from the direct application of divine truth to its own particular case, and from the demand which may be made for its immediate attention. Numbers will listen, not merely with patience, but even with complacency, to general or abstract statements, by whom a direct and specific appeal to conscience, in reference to their immediate duty, is regarded in a very different manner. Thus even the faithful Ezekiel was, to his hearers, "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," and yet "they heard his words and did them not."\* And thus also when Paul the prisoner stood before Felix, it does not appear that his defence of "the way," which his enemies called "heresy," excited in the latter any symptom of displeasure or impatience; but when, at a subsequent period, in the presence of this unrighteous magistrate and his guilty associate, the servant of Christ "reasoned of righteousness, temperance, and judgment to come, Felix trembled and answered, 'Go thy way for this time; when I have a convenient season I will call for thee.'"<sup>†</sup>

Now there is no small danger of allowing this principle of resistance to the direct and immediate application of divine truth, so fatal to the best interests of man, materially to affect us, in reference to a subject now happily beginning to excite some attention in this country, namely, the Revival of pure and vital Religion. Religion itself may be approved, and even admired; we may listen with interest to the narrative of its revival in different places, and at different periods; but when the subject is brought home to our own particular circumstances, and the necessity for the revival of religion is urged on our personal and immediate attention, there is too much of a disposition to say with Felix, "Go thy way for *this time*, at a *convenient season* I will call for thee." There can scarcely, however, be any thing more injurious to the interests of vital religion than such a spirit as this; it operates, we fear, both on those who possess religion, and on those who possess it not; it makes both parties satisfied with things as they are; and, in the uncertainty of futurity, causes them to lose sight of what is important at present. "But now is the accepted time, now is the day of salvation;" and, therefore, it is the object of this paper to endeavour to combat the principle to which reference has been made, by shewing, not only the need there is for the revival of religion at the present period, but that there are certain features in the character of the period itself, which demonstrate that necessity. With this view the attention of the reader is requested to the following induction of particulars:—

1. *There is reason to fear that the character of the religion which exists at the present period, as well as its prevalence, fall far short of what existed in the primitive times of Christianity.*

\* Ezek. xxxiii. 32.    † Acts xxiv. 25.  
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Whoever is acquainted with the state of religion forty years ago, and compares it with its present state, must admit, after making all due allowance for what is amiss, that there is a remarkable and visible change for the better. Then, the greater part of those noble institutions, from whence streams of mercy have issued to the ends of the earth, had no existence. At that time, the English Baptists, to whom one who will not be suspected of partiality, had awarded "the honour of giving the first impulse to public feeling"\* on the subject of missions to the heathen, were just bringing into notice their mission to India; the London Missionary Society, upon a larger scale, quickly followed; but the Bible Society, and the Tract Society, and numerous other kindred Societies, were not in being. Now, however, may we not exclaim, both in reference to Britain and to foreign lands, "Behold, what hath God wrought!" Multitudes since the period referred to, in our own country, have been gathered into Christian churches, and many, from among the heathen, have been turned from dumb idols to serve the living God; whilst conquests, not a few, have been made over infidelity on the one hand, and false christianity and superstition on the other. And yet, admitting that all this exists, and exists to the extent to which we have referred, the question is, Does it partake of a sufficiently scriptural character? Does it accord with primitive Christianity, both as it regards the *kind* of religion professed, and the *extent* to which that religion has spread? In answering this question, it is to be feared we must admit that there is, to a considerable extent, a defective assimilation to the purity, simplicity, and energy of primitive Christianity amongst those

who profess the name of Christ; and that the extension of genuine religion, though considerable, falls short of what was witnessed in primitive times. The number of those who believed at Jerusalem, though a "multitude," were "of one heart and of one soul;" "great grace was upon them all;" while "the Lord added to the church daily such as should be saved."\* Persecution, indeed, scattered them abroad, but impaired not their energy, for "they went everywhere preaching the word,"† and thus scattered those seeds which afterwards produced a plenteous crop. Other churches, notwithstanding their imperfections, were equally distinguished. Of the church at Rome it was testified by Paul, that "their faith was spoken of throughout the whole world:"‡ the same writer tells the Thessalonians that he "remembered without ceasing their work of faith, and labour of love, and patience of hope in our Lord Jesus Christ; and that from them the word of the Lord sounded out, not only in Macedonia and Achaia, but also in every place their faith to God-ward was spread abroad."§ By the labours of the Apostles and their colleagues, together with those who succeeded them, Christianity, though fiercely opposed, extended its benign influence over a large portion of the then known world, and numbered amongst its adherents men of many "nations, and kindreds, and tribes, and tongues." If, however, in making our estimate of religion, at the present period, we except (as we must) large numbers of merely nominal Christians who are to be found in those countries where Christianity is established by law, we shall not only find the remainder, comparatively speaking, few in number, but even

\* Dr. Southey.—See *Eclectic Review* for February.

\* Acts ii. 47, iv. 32.

† Acts viii. 4.

‡ Romans ii. 8.

§ 1 Thess. i. 3, 8.



amongst them, we shall discover much that is amiss. Some "have a name that they live but are dead."\* In others, religion is at a low ebb. In some sections of the Christian church, a denunciatory and bigotted spirit, allied, in some instances, to extravagant and heretical notions, has appeared; while, in others, there is a wide diffusion of worldly-mindedness and worldly conformity. Christianity has, indeed, widely spread, but still "there remains much land yet to be possessed." A vast apparatus is at work, in making known divine truth, in a variety of forms; and sufficient success has ensued to demand our warmest gratitude to God, and to secure our perseverance in the use of the means; yet when the amount of success is compared with the amount of effort, it must be acknowledged the proportion of the former is comparatively small; so that we are, at times, ready to exclaim, "Who hath believed our report and to whom is the arm of the Lord revealed?"† Taking all these considerations into the account, then, the inference to which it appears we are conducted, is, that there is need, great need, for the revival of religion, by the communication of a greater degree of the life and power of true piety, where it already exists, and by the conversion of sinners to God.

2. *The present is a period of great and increasing iniquity; and hence, if religion do not revive, there is reason to apprehend its decline.*

We have referred to the results of those various efforts which have been made for the extension of the Gospel, and have remarked that these results, though pleasing, are comparatively small. Let us, however, turn our attention, not to the results of such exertions, but to the condition of that part of society, especially in this country, on which no good effects have yet been pro-

duced; and here we shall find that a melancholy picture presents itself to our view. The records of crime, at the present day, are like the roll of Ezekiel "written within and without, with lamentation, and mourning, and woe." Never, perhaps, was there so much juvenile delinquency, never such a daring violation of the Lord's day. Thousands of the youth of both sexes spend the greater part, if not the whole, of that sacred season, in search of those pleasures of which they are "lovers, more than lovers of God."\* A very small proportion of the adult population of most large towns attend a place of worship regularly; the rest having resigned themselves, either to indolence or dissipation. Intemperance has greatly increased; other sins to which it leads, unblushingly meet our attention in open day; whilst even where gross iniquity cannot be said to prevail, yet forgetfulness of God, that species of practical infidelity, extends its withering and ruinous influence, so that we seem to stand in the midst of a world "dead in trespasses and in sins."† Now, if such be the result, even of a cursory view of the surface of society, it must be admitted that there are causes at work sufficiently powerful to produce the most baleful effects on the sphere of their operation; and that, if they are not met by strong counteractives, religion will not advance but rather decline; the rising generation will not tread in the steps of such as fear God, but will grow up "a seed of evil doers, children that are corrupters." Religion will commence a retrograde motion, and as "iniquity abounds, the love of many will wax cold."‡ The antidote to these evil consequences, however, is furnished in the revival of religion, and hence from the actual state and threatened

\* Rev. iii. 1.    † Isaiah i. 1.

\* 2 Tim. iii. 4.    † Ephes. ii. 1.  
‡ Matt. xxiv. 12.

increase of crime, we argue the necessity for seeking, by every scriptural method, the immediate revival of religion, both in the hearts of Christians, and in the world at large.

3. *The present is a period of great excitement; but if religion do not prosper, the excitement will tend to the increase of iniquity.*

There are times when society resembles a stagnant lake; there are other seasons when it more resembles the troubled sea when it cannot rest. The latter image, it need hardly be observed, describes the present period. The minds of men are in motion, as when the waves are agitated by the rising breeze; nor is it easy to say on what shore their undulations will break. There is excitement in the political world; the stream of revolution has set in; ancient governments have fallen, or are tottering; public opinion is asserting its dominion; tyranny and oppression must hide their heads, and liberty or resistance will be the order of the day. There is excitement in the literary world, especially in Britain; our population are fast acquiring the art of reading, and general knowledge is being widely diffused amongst all classes of society; in short, there is a movement in the public mind, and the question is not, shall it be arrested? for as soon might we hope to arrest the mountain torrent—go on it will, till it has reached the crisis at which it is the pleasure of Divine Providence it shall be permitted to arrive. Now, while we rejoice in whatever advances the civil liberties of men, and, especially, in the emancipation of the mind from the bondage of ignorance and superstition, let us remember that, unless religion keep pace with the advancement of society in other respects, the excitement which exists, will tend to the increase of iniquity; for if it be admitted that the bias of the mind is

to evil and not to good, then it follows that it will seek for objects to gratify it which correspond with its native depravity. Those who are roused from a state of previous torpor will be in danger of embarking on enterprises of iniquity; while such as read, in the absence of just religious principles, will be in danger either of rioting in the mere garbage of a licentious press, or taking refuge in the gloomy tenets of scepticism. If, then, these observations be correct, what follows? why, that the present period is one in which there exists a pressing necessity for all that love the Saviour, to seek the revival of religion, in the advancement of the interests of that "kingdom which cannot be moved."\*

4. Finally, *The present is a period wherein the judgments of God are abroad in the earth; and at such a period, we are especially called upon to learn righteousness.*

The ordinary method in which God communicates his mind to men is by means of his word. The sacred volume, sent forth amongst the nations of the earth, bears a silent, but powerful testimony in favour of his authority, and of the necessity of receiving his Gospel. Often, however, the voice of this monitor is drowned amid the confusion of dissipation and folly in which men are plunged, and which prevail in the earth. Superadded to his word, therefore, Jehovah is pleased to speak by his Providence. He has been doing so lately to the nations of Europe, and to our own nation, in a tone of displeasure so distinct and decided as not to be misunderstood. He has been giving us to see that though he is a God of long-suffering and forbearance, yet that "he that being often reproved hardeneth his neck shall suddenly be destroyed and that without remedy."† Reference is here made, it will be obvious, to the scourge of the

\* Heb. xii. 28.

† Heb. xxix. 1.



*Cholera*, with which many countries, and amongst them our own, have recently been visited. This, however, it will be recollected is only one out of many of those plagues which a righteous God might, if he saw fit, inflict on the earth; and hence, since his hand has been stretched out, is not the necessity apparent for that humiliation and prayer which, whilst they should be directed to obtain the removal of the scourge, should above all, seek its sanctification by the revival of religion in our hearts, and by the awakening of a slumbering people from the repose of spiritual death? Should this voice of the Lord be disregarded, he may speak to us in a tone still more appalling; should this stroke be disregarded, a heavier may be commissioned to fall; or, what is still worse, we may be left in the situation of Ephraim when it was said, "He is joined to idols, let him alone."\*

Let, then, every friend of Zion, and every friend of man, urged by this consideration, as well as by the foregoing considerations unitedly, be led to present the fervent prayer, "O Lord, I beseech thee send now prosperity."† Let us seek the more copious effusion of the Divine Spirit; and along with a spirit of humble reliance on Divine energy, let us connect those diligent and persevering efforts for promoting a revival of religion which Scripture warrants, and which the experience of the Christian church has, at former times, found to be successful. In this blessed course our transatlantic brethren have preceded us; but even in Britain, there are tokens for good. "The time of rest, the promised Sabbath comes."

A brighter day, we trust, will ere long, dawn on Zion—a day in which the visions of prophecy shall be

realized, the promises of God accomplished, and an emancipated world exult in the liberty, the purity, and the blessedness which the Gospel of Jesus confers. Amen! "Hasten it Lord in thy own time."

G. S.

February, 1832.

### REPLY TO B. H. D.

To the Editor of the Baptist Magazine.

DEAR SIR,

The paper I sent you some time ago, and which was printed in your number for October last, has occasioned remarks which I had not anticipated. And in your number for January last, I see you have published a long list of Queries which I do not feel it at all necessary to answer at length.

Permit me, however, to say, it would give me great concern if I thought I had written one line that could justly give pain to the feelings of your very respectable correspondent, B. H. D. I am sorry to see that he has in several places totally misapprehended my meaning; and therefore (unintentionally I doubt not) he has greatly misrepresented it. Perhaps you will allow me to add a few observations which I shall recommend to the candid attention of your readers.

1. I most cheerfully concede that *Philip Henry* and *Thomas Scott* were great men, eminent disciples of Christ, very extensively useful in the propagation of all Christian truth, dear to God, and famous to all ages: they were not, however, remarkably distinguished by their acquaintance with Jewish learning. But *John Gill* was probably above all his cotemporaries in Rabbinical literature. In 1767,\* Dr. Kennicott thus acknowledged his obligations to him: "I have been highly obliged

\* Hosea iv. 17. † Ps. cxviii. 25.

\* Dr. Rippon's Memoir, p. 42.

by the reverend and learned Dr. Gill, who has extracted and sent me the variations from the modern Bibles in the passages quoted in the Talmuds, both of Jerusalem and Babylon, and also in the Rabboth."

So accurate and profound was his knowledge in that department, that Mr. Ryland, who knew him well, observed in my hearing, he might have said: *Ego semel laboravi ne vos perpetuo*.\*

2. It surprises me that our worthy friend should ask whether Dr. Gill has any "substantial proof" for what he has asserted; when the learned commentator has placed the very words before our eyes. And Dr. Gill was most exemplary in giving reference to his authorities on every subject. His extreme accuracy has never been questioned before to my knowledge.

3. B. H. D. speaks of "the absurd volumes of the Jewish Rabbits."

That there are absurdities in abundance, and puerilities, and monstrous fables in the Jewish writings will not be denied; but the Targums and the Talmuds are not to be despised. Dr. Geddes† assures us that "the very worst of them will be found to have its use; and even from the dunghill of the *Jerusalem* Targum a pearl may be here and there picked up." Dr. Gill confesses his great obligations to the ancient Jews. From his modest preface to the New Testament we may learn that the Misnah, composed by Rabbi Judah, A. D. 150; the *Jerusalem* Talmud, A. D. 230; and that of Babylon, A. D. 500; and the abridgement of it by Maimonides in the beginning of the thirteenth century, all contain "what was disputed in the famous schools of Babylon, Sora, Nahardea, and Pumbeditha, and written down in

books, partly before Christ, and partly in the time of Christ, and a little after." Hillel and Shammai were the rival heads of the Misnic schools, and they had probably derived instruction from those who had been taught by some of Ezra's great synagogue.

4. The opinion which has given great offence to B. H. D. is not among the peculiarities of Dr. Gill.

Dr. Adam Clarke, in his commentary on the Lord's Prayer, speaks thus: "The very learned Mr. Gregory has shewn that our Lord collected this prayer out of the Jewish Euchologies, &c. Works, 4to. 1671, p. 162. See this proved at large in the collections of Lightfoot and Schoetgenius."

The reader will do well to consult also the very learned James Altting, Catech. Palat. p. 67, in Op. Tom. 5. and Kuinoel in loc. who refers to those above mentioned, and to Witsius, Vitringa, and Wetstein in support of the same fact.

It will be most readily granted that our divine Lord had "sufficient wisdom" to give directions to his disciples in the solemn duty of prayer and supplication; but surely it may be granted, also, that his wisdom might deem it expedient to employ words and phrases, taken from the compositions of those whom his disciples from their earliest childhood were taught to hold in the highest reverence.

5. I have to complain that what I have applied to one petition, my esteemed brother, B. H. D., represents me as applying to the whole prayer. See Query 7.

Again: in reply to Query 6, I have never said that it is "unlawful to use the Lord's prayer in private or in public. But I feel myself warranted in saying again that when we use the petition, "Thy kingdom come," we should be careful to "pray with the spirit and with the understanding also." We should

\* I have once laboured that you may not be always labouring.

† Prospectus, p. 42.



keep in mind the very different circumstances in which the church is now placed. Thus Dr. Barrow :\* "This petition . . . seems in its direct and immediate sense, to respect the state of things in that time, more especially befitting our Lord's disciples then, when the kingdom of God (that is, the state of religion under the evangelical dispensation) was coming and approaching." Thus Dr. Doddridge :† "It is reasonable to believe *this petition* had a sense peculiar to the period in which it was prescribed, and that we under this perfect revelation of the Gospel cannot properly use it precisely with the same meaning."

\* Expos. on the Lord's Prayer.

† Family Expositor.

It is not necessary for me to go further into this matter. I cannot conclude, however, without referring your readers to some judicious observations on the Lord's Prayer, by the late Rev. Thomas Thomas, of Peckham, in your volume for 1813, p. 446.

May the divine benediction rest upon your publication ; that it may be eminently conducive to the conversion of sinners, and to the consolation of many who have already believed through grace ;—and that you and your coadjutors may have the pleasure of making many a widow's heart sing for joy by the distribution of its profits !

I remain,

Dear Sir,

Affectionately yours in Christ,  
Bow, Middlesex. W. N.

## POETRY.

### THE HEAVENLY WORLD.

Come now, my soul, and stretch believing eyes  
To see the wonders of the upper skies :  
There day original, with high delight,  
Pours on the soul, nor overwhelms the sight.

The sun grows faint, his splendors melt away,  
Lost in a blaze of far superior day,  
Whilst God himself emits his kindest beams,  
And from his face perpetual brightness streams.

With eager eyes his blest attendants gaze,  
And, whilst they look, with His resemblance blaze,  
Before the throne they bow with holy fear,  
And yet, with bold confiding love, draw near.

Wrapt in his arms, and blest with smiles divine,  
They see his face with blended glories shine—  
Inviting majesty and awful grace,—  
And gain consummate bliss in his embrace.

In flames of love each holy spirit burns,  
And with augmented heat the flame returns :  
Fresh fuel ever feeds the immortal fires  
And still supplies, and still excites desires.

The more each breast with heavenly rapture  
glows,

Thro' all the soul the greater vigour flows ;  
Thought grows intense, affections still improve,  
Till perfect light is kindled all to love.

'Tis transport all within the upper skies,  
Fix'd thought, and flaming love, and feasted  
eyes ;

Full tides of glory pour upon the soul,  
And in full streams perpetual pleasures roll.

No transient cloud will ever veil the sight,  
There day gives place to no succeeding night ;  
No present pain, no fear of future ill  
Will pall the taste of joys fresh sprouting still.

No weary moments interrupt the blest,  
Pleasure's their exercise, and this their rest :  
Past all the danger of returning woe  
Their bliss is perfect, and for ever so.

For ever ! who can grasp the important sense,  
Or stretch his thoughts to boundaries so im-  
mense !

The joys of heaven our utmost thoughts  
transcend

Without alloy, abatement, or an end !

## REVIEWS AND BRIEF NOTICES.

*Saturday Evening.* By the Author of  
"Natural History of Enthusiasm."

THIS is a book of great merit with a most inappropriate title; for although there are occasional references to Saturday night, yet they contain no instruction as to the proper employment of a portion of time in immediate preparation for the Sabbath. The author in his advertisement, alludes to a double significance of the title, as intended to refer to the expectation of many Christians, that our times are precursive of the era of *rest* which has been promised to the church, and to the world; and he intimates that his conviction on this subject has furnished no small part of the motive of his undertaking, and given direction often to his thoughts. We agree with him and with the sentiment, which, we believe, is very generally adopted by the Christian world. Every thing around us appears to indicate a movement towards some great crisis, and if there ever were signs of the times of a peculiarly imposing and portentous aspect, we confess that such are at present conspicuous. It is as if the machinery of Providence had been almost standing still for a period, but is again set in motion by the great prime mover, and has been touched with an extraordinary impulse. The spirit of inquiry is on the alert on every subject, theological, scientific, and political; new theories are adopting, new discoveries made, and new fancies, as might be expected, or the resuscitation of old ones, starting into life. Speculation is every where, but, unhappily, most in religion. And yet, perhaps, we ought not to say unhappily, because whatever follies may be generated by the stirring of the muddy waters they will soon vanish like breaking bubbles on the surface, and leave, at length, the stream of truth more pure and tranquil in its flow.

What is the duty of Christians in general, under existing circumstances? Is it to be indifferent to what passes? Is it

to refrain from the examination of the particular parts of Scripture which have been more prominently brought forward of late, because of the tortuous interpretations that have been given, or the progress of fanaticism and self-delusion which has been consequent upon them? Certainly not. The duty of Christians is at all times to search the Scriptures and compare its predictions with passing events, but more especially in seasons of great agitation. We do not find fault with research, but urge it; but we do condemn hasty conclusions and vain imaginings, which generate pride, censoriousness, and rage for novelty and effect. We do deeply deplore when men lay aside sober criticism, and dispense with the best attributes of reason, and voluntarily place themselves under the influence of a kind of religious delirium, which is, indeed, like its analogous madness of the physical kind, sufficiently soothing and agreeable in its bewilderments. We do lament, when men are made exclusive and sectarian by their faith, and can see no piety but in their own church, and no religion but in their own practice, which practice, by the bye, has to do with any thing and every thing but real life, the appropriate sphere of a heaven-born and heaven-directing Christianity. In a word, we grieve when even good men are so misled as to pretend to work wonders, while they call names, and present a strange contrast, in the eye of the world and of the church, between the principles of the Gospel and the temper of their own minds. The present state of theology is thus adverted to in the work before us, and the statement furnishes, at least, a clue to what sometimes has been deemed unaccountable in the proceedings of certain individuals whose day of notoriety is, we apprehend, a little past the meridian.

"The decline of theology is favoured more over by incidental causes, which, as they are inseparable from human nature, and not di-



rectly blameworthy, may be adverted to without offence. Men of sense, and of fair information, well know that there are, within the range of religious meditation, subjects which cannot, with much hope of advantage, or even with propriety, be made matter of open converse until after much patient and private consideration has been bestowed upon them. They ask for days or months of devout attention. Too ingenuous to stand forward as moderator of serious discussions upon matters of that sort, without the pre-requisite competency, he who is centre of his circle, and who feels responsible for its movements, deems it a point of discretion to hush or pro-rogue conversation. In this manner religious intercourse, even in the best circles, takes its range lower than well it might. On the one part, it becomes tacitly a rule (and especially while so much extravagance is abroad) to hold all great or exciting themes under interdiction; and, on the other part, a point of good breeding and defence, not to moot any such questions. There is left open whatever is most trite, rapid, or unimportant.

"But that kind of discretion which seeks safety in ignorance and silence is always short-sighted, and fraught with peril: or if there have been times when it might be put in practice, this is not such a time. The remarkable tendency to extravagance and exaggeration which distinguishes the present era, we may confidently say, is to be encountered, and held in check, only by free, candid, intelligent biblical learning. Cautions, interdictions, comminations will not serve us: such modes of treatment may retain within the bounds of sobriety those who are in little danger of being seduced from it, namely, the timid and the sluggish; but will only hasten the departure of those whom we shall most grieve to see led away. It is not, perhaps, unfair to regard the heresies, and the follies, and the rancorous conceits that are now preying upon the intestines of the church, as the natural consequence of the *unthoughtful* and *unstudious* habits that have grown upon us. During now a long course of years we have been running hither and thither—spending our days in crowds;—have lost all relish for mental labour;—have abhorred the toil of private meditation;—have applauded only that which tends to maintain and promote an artificial agitation of the spirit. We deny a hearing to writers who ask to converse with the reader in his closet. We have become thoroughly superficial, not to say frivolous, in matters of religion: or, in a word, have reduced ourselves to a condition in which we have no alternative, but to follow every egregious phantasy that shews itself, or to wrap ourselves in the thick mantle of igno-

rance and apathy. Poor preparation this, for arduous times!

"We do not look to all the consequences of that movement which is rapidly going on. Whenever the Christian community comes to be pretty evenly divided between the adherents of a servile "sobriety" on the one side, and the eager votaries of novelty on the other, it must soon happen that all high belief and credulity will belong to the latter, while a disposition hard to name—but not altogether unlike scepticism, will characterize (or secretly influence) the former. Visionaries and fanatics of all classes, feel, as if by instinct, that to admit any sort of check in their course—to listen at all to mere reason—or to grant that any dogma is less than infallibly certain, is to lose hold of their prop: the tumid expansion of the mind dwindles;—a mortal chill enters the heart; and all is lost! Reckless belief, more and more voracious every day, is the necessary mode of this order of feeling. And it must be granted to find a palliation or apology in what is now happening around us, when a bold atheism in one quarter, and the spread of an insidious theological infidelity in another, seem to make unblenching faith the capital-virtue of a Christian; yet, who does not know, that exorbitant credulity, which overlays Christianity with absurdities, can never make head against unbelief? Much rather does it promote the mischief it oppugns. This, at least, is clearly seen by the "discreet" party among us, and the inward disgust given them by the vehemence and intemperance of many, disposes them to entertain too favourably the modern sceptical theory of interpretation. It is not that this theory is accepted or accredited; but it lodges itself in our closets;—is spoken with in secret;—advice is asked of it under difficulties. Yes, we are dealing with the German infidelity, much as an honourable man who has fallen into embarrassments, holds a whispering parley at a private door with a usurer whom he knows to be plotting his ruin."

The work consists of a series of philosophical essays on Christian subjects. We need not enumerate the whole of them; the mention of a few will shew their general importance. The most prominent are "Laxity and Decision"—"The Means of Mercy"—"The Church and the World"—"The Limits of Revelation"—"Vastness of the Material Universe"—"Licentious Religionism"—"The Family Affection of Christianity"—"The Few Noble"—"The State of Souls"—"The Third Heavens"—

“Endless Life”—“The Perpetuity of Human Nature”—“Unison of the Heavenly Hierarchy.”

*Baptism in its Mode and Subjects considered; and the Arguments of Mr. Ewing and Dr. Wardlaw refuted.* By ALEXANDER CARSON, A.M., Minister of the Gospel.

(Concluded from p. 108.)

OUR former observations will give our readers a general idea of the manner in which Mr. Carson reasons on our Lord's commission to baptize believers; for the purpose of trying the interpretation he had given, he next appeals to the practice of the apostles. Here he contends, that there is no evidence for the baptism of infants on any ground. He investigates the supposed case of infants being in households; he is even willing to meet the argument on the supposition that there *were* infants in these families, by shewing that, even so, there is no evidence of their baptism, and in addition to this, that if they were baptized, it was not on the ground of the commission, but for some other reason, so that nothing is gained by their infant baptism, for they must be baptized again when they believe. On this point he says, “if you prove one instance of infant baptism, I will baptize infants; but a million of such examples would not set aside believer's baptism.” p. 220.

In this part of his work he takes considerable notice of Mr. Hallet. Many of our readers know that this gentleman stood high in his day, and in his class (though not among the orthodox), for his talents, literature, and research; and that in his *notes and observations*, he has said much in favour of infant baptism, and laboured hard to establish it. However, Mr. Carson turns his back to no opponent who is at all likely to deserve attention, and Mr. Hallet's criticisms and reasonings are scrutinized by our author in a manner similar to what we have already noticed.

In the course of his argument he examines what has been said concerning the unbelieving husband being sanctified by the wife, &c. 1 Cor. vii. 14, particularly in

opposing Mr. Ewing's reasonings, which he says open the door to the introduction of unbelievers into the church of God; and that, on the supposition that the holiness spoken of in that passage is more than the holiness of a *marriage state* and the issue from it, the spirituality of Christ's kingdom is destroyed; and he pushes the consequence home in a fearless manner. He says that, in such a case,

“Baptism into the name of the Father, and of the Son, and of the Holy Ghost, may—must be given to a professed worshipper of Jupiter, Neptune, and Apollo, with the thousands of inferior gods, if the person is the husband, or the wife, or the slave of a believer, and will condescend to submit to this Christian institution!” p. 258.

A bold startling assertion, but there is more truth in it than many will allow; and we do not see how it is to be repelled.

The next part of the volume is on the *allusions* to baptism in the New Testament; and then, the *Abrahamic Covenant*; but here Mr. Carson's reasoning does not admit of successful abridgment. He considers this covenant as having a letter and a spirit; that three promises were made to Abraham. First, of a numerous posterity; literally fulfilled, and also fulfilled in the spirit, by the constitution that makes all *believers* the children of Abraham. Secondly, that God was to be a God to him and his seed, fulfilled in the letter by his first protecting and then delivering Israel from Egypt, and by his subsequent dealings with them, till they were cast off by their rejecting the Messiah; and fulfilled in the spirit by God's being a God to all *believers*. Thirdly, that his seed should inherit Canaan; and fulfilled spiritually to the true Israel in their heavenly inheritance. But he contends, that let Pædobaptists make what they will of this covenant, it is no foundation for infant baptism. They call it, he says, the new covenant; let it be so, infants are not saved by this new covenant, but by the blood of Christ; and then, not by faith in that blood, from their natural incapacity to believe. On this ground he denies the existence of a latent infant faith. He denies that the infants of Abraham himself, who died in infancy, were saved by this covenant; or



that he had any spiritual connexion with his infant seed. He denies that this covenant was made with *all* believers, for God never promised to each of them, as he did to Abraham, that *he* should be the father of a great nation, and become celebrated like Abraham. That the promises of this covenant were not to his seed, either carnal or spiritual, in the same way as to himself; and that while circumcision was a seal to Abraham, it was not a seal to individuals who were circumcised, of the same blessings that it sealed to Abraham. That baptism did not come in the room of circumcision; that the supposed evidence of the succession of the one institution to the other, utterly fails when fairly examined; that the injunction to circumcise the slaves of Abraham, and also to circumcise Ishmael, neither of which parties had any claim to the land of Canaan, nor were the heirs of the promises, shews that the right was not, properly speaking, spiritual in its nature; that the Jewish church, though typical, was not the same with the Christian church;—that baptism is not the seal of the new covenant;—and that to place the grounds of infant baptism on the Abrahamic covenant, is to make intelligent obedience impossible to the generality of Christians. This discussion closes Mr. Carson's labour. The outline we have sketched will not do more than shew the general subjects which are discussed, and very partially exhibit our author's mode of reasoning, but it may have the effect of rousing the curiosity of our readers to peruse his work for themselves, and if it answers this purpose our labour will not be in vain.

If Mr. Carson should see the review which we have written, we hope he will take in good part a few observations of a different kind. We hope he will have occasion to print a second edition, and that he will prepare for it. His work is very fairly printed, but there are a few typographical errors which the author would do well to correct in his own copy, and to see that they are corrected when he prints again. To deliver a work to the public *correctly* printed, is a much more difficult thing than those who are inexperienced in this business would imagine; and probably we should not have thought of noticing a few inaccuracies in

printing, had we not observed, and that too of late, that there are persons who when they do not like the argument of a work, will seize on mere mistakes as an occasion to run an author down. We therefore wish to see Mr. Carson armed *cap-à-pie*.

We were surprized to find him calling Mr. Robinson, of Cambridge, an *Arian* Baptist. From another use of the term *Arian* in the course of his work, we suspect that he includes in it every degree of deviation from the belief in Christ's proper deity. If so, we cannot deny him the right of using his terms in his own sense, if only he gives us his definition of them; but this use of the term *Arian* is, in our view, not correct, nor here in England, is it common among the well-informed. How it may be used in Mr. Carson's circle we know not. Applying this term to the person who believes that Christ was in his superior nature *created*; and, therefore, *subordinate*, which in our view is its proper application, we do not believe that it is a just description of Mr. Robinson's opinion. The writer of this article made some inquiry, not long after his death, among those who had the best means of knowing what were his sentiments, and the result was, that though it was difficult to say *what* he was in his latter years, yet nothing occurred that suggested the idea of his being an *Arian*.

When a second edition comes forward, we shall be glad to find a more extended notice of 1 Cor. vii. 14, "The unbelieving husband is sanctified by the wife," &c. We fully agree with Mr. Carson that the argument hence drawn in favour of infant baptism is futile; but whoever has considered to any tolerable extent the manner of speaking and writing among the Jews on the subject of marriage, will find additional evidence that no such *holiness*, as is supposed to be a preparation for the baptism of infants, could have a place in the mind of the apostle.

We hope also, on a review of his book, Mr. Carson will soften or obliterate a few expressions which occasionally bear hard on his opponents. This would not weaken his argument, while it would tend to remove a prejudice, and in many ways

do service. His own good sense will here be a sufficient guide;—and though we doubt not that he has met with a good deal of provocation, and has had a train of strange arguments to combat, yet, it is undesirable that an opponent should have occasion to complain of the manner in which he has been attacked. A strong built fortification does not require the assistance of a thorn.

We have only to add, that if a good Table of Contents is added to the next edition, it will increase the value of the book, as a work of reference, and if the edition and page of the works of his opponents which he has quoted, were better noted than in this edition, it would be to some a great convenience. We now bid Mr. Carson farewell; with the assurance that we shall be very glad to see him again.

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*Memorials of the Stuart Dynasty, including the Constitutional and Ecclesiastical History of England from the decease of Elizabeth to the abdication of James II.* By ROBERT VAUGHAN, Author of "The Life and Opinions of Wickliffe." In two volumes.—London: Holdsworth and Ball.

THE grand subject of this work is, the history of puritanism, considered both politically and religiously: a valuable appendage to Neal's History of the Puritans; Brooks's Lives of the Puritans; Wilson's History of the Dissenting Churches; Ivimey's History of the English Baptists; and Wilson's Life of De Foe. It contains full proof of the correctness of Hume's observation, that "to the Puritans the English nation owes all its civil and religious liberty."

It is surprising that the writer should have spoken of the "Origin of Puritanism" as being in the reign of Mary among the protestant exiles at Frankfort, on account of Dr. Cox having insisted on the introduction of the English liturgy, and which led to the expulsion of John Knox as their pastor. Surely he knew, or might have known, that a congregation of persons of similar sentiments existed in the reign of Henry VIII., who assembled in Bow

Lane, Cheapside, of which a Mr. Thomas Rose was the pastor, and of which Richard Baynham and others of the martyrs of that period were members. We venture to suggest to Mr. Vaughan that had he traced the river to its source he would have found the fathers of puritan principles to be the disciples of Wickliffe, as dissenters from the established church when it was popish, known by the general name of Lollards," or as "known men," or "just fast men:" congregations also of these existed in the reign of Henry VIII., at Oxford, Amersham, Newbury, and other places. They were the admirers of Tyndale and Frith, called by the churchmen "Sacramentarians," by themselves "the people of the congregation." We object to our origin as protestant dissenters being attributed to any who separated from the protestant establishment: our predecessors had never been members of that establishment, because, in their opinion, it was not so reformed from the corruptions of popery, that they could unite themselves with it. Tyndale, whom Fox calls "the apostle of England," was the originator of our principles: in his writings nothing can be found in favour of the supremacy of the king as head of the church; nothing in favour of episcopacy, or of the liturgy.

We are fully aware that Mr. Vaughan confines his view of the Puritans to the dissatisfied ministers and members who belonged to the Protestant establishment, or he might have noticed the Baptists as a distinct sect in the reigns both of Henry VIII. and of Elizabeth: he would have found too a separate congregation of them in London as early as 1611; and probably he would not have overlooked the fact, that the Parliament in 1620 received from them an "Humble Supplication," &c., in which they maintained that the "church of England seeth and acknowledgeth divers damnable doctrines of the church of Rome," this among many, "that the Scriptures are not the only rule of faith, but that men ought to be constrained to believe as the church believes;" and that "persecutions for cause of conscience is against the doctrine of Jesus Christ, King of kings," &c. &c. Mr. Vaughan says, when



speaking of the Puritans, who in 1621 emigrated to America, "The first party in christendom to advocate the cause of religious liberty—we mean to advocate it fully and consistently—was this party of outcasts." O no! the American Independents soon gave full proof that they did not even understand the doctrine of religious liberty, much less could they advocate it "fully and consistently;" and if they had, the Baptists, six years before, had published their views on the subject as "fully and consistently" as they have been stated and defended by any one, even in the present enlightened and liberal age!\*

A perusal of this work will satisfy the candid reader that the principles of the four monarchs of the Stuart Dynasty were of the most despotic nature; and their conduct of the most profligate kind. They hated the laws which they swore to execute, and were no longer favourable to parliaments than they found them subservient to their arbitrary maxims of government. To carry their design of enslaving the nation into effect, the obnoxious tribunals of the Star Chamber and High Commission Courts were established; and we blush for the character of Britons, in being forced to say, that they always found convenient tools in English prelates and judges for carrying their most arbitrary measures into effect. It was because the Puritans and the Nonconformists opposed the approaches to tyranny in the state, and to popery in the church, that they were so persecuted and oppressed. It would be impossible to count the groans of those patriotic men, the amount of money wrested from them, or of the multitude of their lives sacrificed by these royal murderers, because they refused to fall down before the image of despotism which they had set up. Who can feel any surprise that the oppressions of the two first of this race, assisted by the popish practices and the cruelties of Laud, should have driven the nation into

the "grand rebellion," or who can deny that the perfidy, and cruelty, and dissimulation of Charles I. excused, if not justified, his being brought to execution. as a traitor against the people whom he was bound to have protected? And who can wonder, in reading the history of Charles II. and James II., and their acts of misrule, baseness, extravagance, falsehood, and hypocrisy, that they were distrusted and execrated by all who revered the laws and detested popery. The forced abdication of the last of these tyrants, was the necessary result of his despotic maxims, and his popish principles. The event which we call the "glorious revolution" in 1688, put an end to this state of things at that period, and the protestant succession in the glorious house of Hanover, in 1714, prevented the return of the Stuart Dynasty: and the revival of those principles of monarchy which had for more than a century, with the exception of a few years from 1648 to 1660 turned "a fruitful land into barrenness."

Our limits prevent us from giving more than a transient glance at the contents of these volumes, we recommend them as worthy of being carefully read as an impartial history of England; at least of that period of it which, as regards civil and religious liberty, is certainly the most eventful and instructive.

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*The Pilgrim's Progress from this World to that which is to come: delivered under the Similitude of a Dream.* By JOHN BUNYAN. pp. 378. Tract Society.

WE have great pleasure in announcing and recommending to the Christian public, the Tract Society's edition of the Pilgrim's Progress. To say any thing of the work itself, would, by every one, we presume, be regarded as superfluous; but, of the impression now before us, of this almost incomparable work, we may be permitted to remark, that, in plates, paper, and typography, it is just that which is likely to secure its circulation to an extent most gratifying to its benevolent publishers, and most favourable to the moral and religious interests of the community at large

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\* This was published in 1622, with a second edition of a pamphlet which had been published in 1615, entitled "Persecution for Religion judged and condemned." The fourth edition has been lately printed.

*An Humble Attempt to Answer the Important Question "What think ye of Christ?" or Twelve Lectures on the Person of Christ and his Mission into the World.* By NUN MORGAN HARRY.  
—R. Baynes, Paternoster Row.

IF there were any occasion for severe remarks upon these neat and impressive Sermons, the arm of criticism would be paralyzed by the announcement in the title-page, and which is fully explained in the advertisement; that "The entire profits of this work will be applied towards the liquidation of the debt incurred in erecting the Independent Chapel, Adderbury, Oxon." We know the Chapel (having preached in it), and shall be happy if this article, though not exactly a review, should lead many of our readers to purchase the Sermons, which are truly evangelical and faithful, and, therefore, well worth the sum charged for the volume, which is designed to bear a good profit.

*Scripture Natural History; or a Descriptive Account of the Zoology, Botany, and Geology of the Bible.* Illustrated by forty-three Engravings. By WILLIAM CARPENTER. pp. 549. Second edition.—Book Society for Promoting Religious Knowledge.

WE are exceedingly glad that the ancient and excellent Book Society for Promoting Religious Knowledge, has adopted this interesting work. It is admirably calculated to induce young persons, and even some more advanced, to peruse the inspired volume, who may not, from superior motives, have been previously so disposed. Indeed we are much gratified by observing the frequent additions this valuable Society is making to its list of books peculiarly adapted to carry into effect the design of its original founders, and its present supporters.

*A Pastor's Address to his People, requesting their Assistance.* By JAMES HARGREAVES.—Holdsworth and Ball.

WE have read this tract with great pleasure, and can very cordially recommend it to the Christian public. It contains many important sentiments, and much

excellent advice, which the members of our churches in general might read with great advantage. To the congregation at Waltham Abbey, over which the esteemed author presides, this work of faith, and labour of love, will, no doubt, prove highly acceptable and useful. And, we trust, by the divine blessing upon his exertions, he will have the satisfaction to see that ancient church fully recovered from the blighting influence of erroneous doctrine, and rising to a high degree of christian prosperity.

*The Excitement, or a Book to induce Young People to read, for 1832: containing remarkable appearances in Nature, Signal Preservations, and such Incidents as are particularly fitted to arrest the Youthful Mind.* pp. 391.—Waugh and Innes.

THE editor of this work informs us, that the encouragement he has received in publishing the two preceding volumes, induced him to prepare the present; and that, should this prove as acceptable as those, he has a collection of articles, in preparation for a fourth, which, he presumes, will not be less interesting than its predecessors. The volume before us contains *fifty-three* extracts, and *five* original articles. Amidst so great a variety of extraordinary scenes, events, and characters, our youthful readers may find much to admire, to instruct, to admonish, and to abhor.

*An Attempt to elucidate Divine and Saving Truth, and to rescue the essential Gospel of God's Grace from an Anti-Christian Sectarianism.* By ONESIMUS. pp. 33.—Nisbet.

IT may be in our simplicity, but we confess, that, after looking through this pamphlet, we cannot resist the conviction, that as a cognomen for its author, Ishmael would have been far more applicable than "Onesimus." But it becomes us to be exceedingly wary, for he says, "he would not pledge himself for any future conflict, in which he may have to engage, to give any quarter whatever, as he considers it a war of extermination, and in it Jacob is the Lord's battle axe."



## INTELLIGENCE, &c.

### FOREIGN.

#### BAPTIST CONTINENTAL SOCIETY.

As many friends have been desirous of receiving information respecting the proceedings of this Society, since its formation in May 1831, the following brief sketch is subjoined.

Soon after the public meeting of last year, the Secretary undertook a journey to Jersey, and the opposite coast of France, to ascertain whether any and what facilities existed in those parts for commencing evangelical efforts. Accompanied by Mr. Carré of Jersey, he travelled through a district of country between St. Malo and Condé, and had the satisfaction of finding several pious persons who are disposed to aid in the diffusion of sacred truth at Condé, Frêne, and Montilly. If a suitable agent were found, he might, no doubt, be usefully employed in preaching the Gospel, conversing with the people, and establishing schools for religious instruction. At present missionary operations have not been undertaken in that quarter, chiefly in consequence of other matters of more immediate and urgent necessity.

The attention of the Committee has been also called to the North of France. A young man of the name of Lorrians having been strongly recommended as likely to become a suitable agent, he has been placed with M. Monod of St. Quentin, for the purpose of completing his preparatory instructions. Two others, who reside in the neighbourhood of St. Quentin, having already acted in some measure as evangelists, have offered themselves as labourers. Satisfactory testimony as to their fitness for the work having been obtained, measures are taking to bring the negociation to a proper conclusion.

The Committee have engaged M. Thieffry for a few months as an experiment: he has been itinerating in the neighbourhood of Santzoir, and visiting in the villages from house to house.

With regard to the success of these various labours it must be recollected that this is but the *seed time*. We have, however, every encouragement to proceed in the patience of hope and with the prayer of faith; for many an open door is set before us, and valuable agents are continually presenting themselves. At Caronge, near Geneva, the Committee have secured the services of M. Ami Bost, who has been for many years employed in missionary work in different parts of the Continent, and whose labours have been much blessed by our Divine Master. Besides his itinerant efforts, of which we hope soon to be able to furnish some gratifying accounts, he is regarded as a useful consulting agent, and, at his recommendation, the Committee have recently determined to employ *three* individuals, who appear to be eminently qualified for this important work. The Committee had entered into an engagement with a valuable agent in the same vicinity which was almost immediately dissolved by the mysterious providence of God. A young minister, named Gruner, was labouring with great usefulness among the German population at Lausanne and the neighbouring Cantons of Switzerland, but even before the arrival of the decision of the Committee respecting him, he was removed to his eternal reward. This affecting dispensation at the very outset of our undertaking, while it forcibly reminds us, that not the purposes of our hearts but the counsel of the Lord shall stand, solemnly enforces the scriptural admonition, "Whatever thy hand findeth to do, do it with thy might."

Other arrangements are in contemplation, but they are not sufficiently matured to bring before the public. The existing engagements of the Committee far exceed, however, their present income, yet, if more extensive pecuniary aid were furnished, the sphere of operation might be greatly enlarged. Under these circumstances they earnestly entreat the zealous co-operation of all their friends in this good cause; not only by liberal contributions, of which

there is evidently great need, but by fervent and persevering prayer for the Divine blessing, which can alone crown their efforts with success.

The following are a few extracts from letters of Mr. De Valmont, of whose ordination some account was given last month, and whose missionary labours in France have been followed in several instances with a degree of success which calls for the liveliest gratitude:—

*Paris, January, 1832.*

My much beloved friend,

I arrived in Calais at 11 o'clock on Thursday morning last. — On landing, and even in the Custom House, I had an opportunity to distribute a few tracts, received with pleasure, which very much cheered me. — Taking a walk towards the quay to distribute some tracts I perceived a brig from Stockholm lying there. Oh, thought I, that the captain were a good man! and so he proved to be. I ran on board, told him my desire to preach to the people on the quay, his answer was, "The Lord be with you and bless you. We soon hoisted the Swedish flag, called the crew on deck, and as the tide was out, and the vessel about fifteen feet lower than the shore, I mounted the top, and from that new pulpit preached for about an hour and a quarter to a large concourse of people, not without occasional interruptions, expressed by groanings, yellings, and blasphemous exclamations.

*Paris, January, 1832.*

I have delayed writing in order that I might have something of interest to communicate, and though what I shall have to say at this time does not yet answer all my expectations, nor, perhaps, yours and those of our other dear friends, still some good news is better than none, besides to be thankful for a little, generally insures further proofs of benevolence: first, then, let us lift up grateful hearts to our heavenly Father for his goodness and mercy in permitting us to work for him; and, secondly, for his rich providence in giving us something to do whereby to try our sincerity and to animate our love. In my last letter I had the pleasure to inform you of the beginning of my missionary cares, and of the trifling difficulties which, as a matter of course, I had to encounter. I am now happy to inform you that brighter prospects have opened, and that some success may lawfully be expected. It is true, that on one occasion since, I have been in some degree

ill treated, but we are apt, in moments of joy, to forget all our past sorrows. There is nothing it seems like a little adversity to rouse us; it is the case with me, the more difficult the task, the more my exertions become energetic, since I must cling closely to God, who alone is power, and who, moreover, is power irresistible. — I preached last Wednesday at noon to about 600 people, and at 3 o'clock in the afternoon to about 100, with scarcely any interruptions. During my prayer three Roman Catholics kneeled down, although the place was not very clean: it was a sight very gratifying to me, and one that would have pleased our dear friends at home. —

On Friday morning I preached at Melun, being a market day, in the large place where the country people assembled, about 1400 or 1500 present. Took Acts iv. 12, for text, a blessed meeting, enjoyed the sweetest spirit, seldom felt so happy: if any of my attempts will be blessed, surely that will. It was worth a lifetime's journey. I was asked by some country people to take refreshment with them, and to visit the villages around, I promised to do so next summer. There, my dearest friend, is work. May the Lord be blessed for ever. Afterwards I returned with the diligence to Paris. — I have distributed all the tracts I brought with me. A Catholic lady has given 100 francs for the purchase of others, but I must tell you how. After preaching in the garden of the Tuileries I gave tracts to as many as would receive them, the fashionable people took none, a few of the poor some. Unwilling to return home with what I had, and being a little tired, I sat down among the many nurses always assembled there with children, for the purpose of inquiring if they had listened to my preaching. As the children were playing about me, I folded up some tracts in the shape of a bird and gave to them, knowing that some of them would bring the thing as a curiosity home, and supposing that they might fall into the hands of their parents, I prayed, and the scheme succeeded. Last Saturday I went again to distribute birds, when one of the nurses desired to know my address: thinking that she had some intention to inquire about something concerning my preaching, I gave her my card and some more tracts, and received in the evening, with a very polite note, 100 francs for the purpose above mentioned. Mr. — has moreover given me 50 Bibles and 100 Testaments for distribution on the road, with the offer of an equal quantity for the south. In my daily excursions I have visited 236 families of from three to six persons, that neither had seen a tract nor a Bible. My dearest friend, praise the Lord continually, and pray for his poor servant. — And



may the peace of the Lord Jesus Christ and His Spirit be with you and all of you for ever shall be the constant prayer of your much attached  
DE VALMONT.

*Vitry sur Marne, Sunday Evening.*

After a journey of nearly 130 miles on foot I need some repose. This is the Lord's day—to me a day of rest—to my christian friends in England one of heavenly enjoyments. The distance that separates us from one another, although great, cannot prevent our adoring voices from ascending together to a throne of grace.——But you want some account of my proceedings; I must, therefore, relate what concerns my mission.——First, I parted at 12 o'clock to-day from my dear friend who has accompanied me hither. How I feel our separation! but he could not stay any longer from his friends, or he would have gone with me. We have made, some days, eight leagues, some ten, and at others only five in the day. I had only three opportunities to preach. Thus our labours have been confined merely to village reading, and to distributing Bibles, Testaments, and tracts.

In a small village, called P—, one circumstance of interest occurred, which afforded us much joy. We had resolved to stop there during the night; and as there was but one house that had any thing like accommodation, although but a shelter, we succeeded in obtaining possession of a small room, not without much difficulty. Whilst our hostess was preparing the supper, we inquired concerning their religious feelings, and soon learnt that the whole family were strict Romanists. On asking them whether they had ever heard the Bible read, or if they knew what kind of book it was, they all hoped God would preserve them from coming in contact with such a book, as it had been a source of great sorrow to a dear neighbour of theirs, living about five miles off. Having thus excited our curiosity, we entreated them to inform us of the circumstances, assuring them that from our knowledge of that book, it could produce no evil, “Ah, Messieurs, nous ne le connaissez pas,” was the reply, “C'est un livre funeste qui a causé bien des malheurs, à la chère fille de notre bon voisin.” At last she told us “that an English lady, whose name she could not mention, had, five years ago, come to lodge in the neighbourhood. That she spoke French as a French lady, and that her husband had been an officer in the army; that she took a great fancy to her neighbour's daughter, a girl of about fifteen; that she instructed her in reading and writing, and

adopted her as a constant companion. Three years ago the lady died, and Mademoiselle Delphine, who hitherto had sometimes gone to mass, then altogether abandoned that good practice, and became what Mr. le Curé, with regret and shame confessed, a deep-rooted and incorrigible heretic, whom he was obliged, after many and many an entreaty, to exclude from the church and abandon to Satan and to everlasting damnation. But her parents could better inform us of her miserable end, if we would go there. Here our conversation, on that subject, ceased. After supper, we asked permission to read one chapter, and to pray with them, to which they at length reluctantly consented. I read the chapter about Martha and Mary. When concluded, I asked them what they thought of the character of Mary, with which they seemed highly pleased. After we kneeled down and prayed, they no longer considered us heretics because we prayed to Christ; nor did they think that chapter which we had read, dangerous; and when we offered to read something more, they all seemed happy. I again read a chapter, whilst my friend silently prayed that God would bless it; and we parted for the night. The next morning we were asked if we would stay to breakfast, which was agreed on: and, whilst preparing it, the old lady asked if I would not read another chapter, and pray, as she thought she ‘felt happy last night. We agreed: and, after breakfast, departed to learn something more of Delphine's death, leaving behind us a Bible in the room we had occupied during the night, with a suitable admonition written on the first page. On arriving at the place where Delphine's parents lived, we found the father at work; without any ceremonies we told him our curiosity and our errand, and begged of him that if it were not hurtful to his feelings, he would tell us something of his daughter's acquaintance with the English lady; on which he led us to his wife, saying, “Voici des Messieurs Anglais qui desirent des nouvelles de Mme B —.” After many touching and tender recitals, she brought us a beautiful English Pocket Bible, also a French Bible, the property of Delphine, much read, the leaves turned up in many places, with frequent interlineations. On a piece of paper, neatly folded up and preserved in it, was written, by the hand of the young girl, a few hours before her death, “I know that my Redeemer liveth—to die is Christ, a Father! for Jesus' sake, pardon my parents—teach them thy ways—they are life—pardon my enemies—and come, O Lord Jesus, that where thou art I may also be. Delphine.”

The girl only lived thirteen months after her English benefactress's death. She refused, on her death-bed, the assistance of the Curé; and is interred, in unconsecrated ground, at the side of Mrs. B——, in a beautiful little enclosure. We knelt down on the spot and prayed. The archbishop of Canterbury could not have consecrated it better. Thus much for English teaching and French Bibles.

I am satisfied that great benefit will accrue to our cause, from my walking through the country. It is a sure way of becoming acquainted with the people, their wants, and their religious sentiments. It is true the seed thus sown may require some time before ripening into fruit; but that time will come: others treading in my steps will have the happiness to see it bud. It is heart-rending to witness so many scenes of misery and wretchedness, as daily present themselves. Nowhere have I found the common sufferings alleviated by the sweet consolation that true religion affords. All is darkness on that subject, and, being so, what stimulus can there be to industry, to the practice of those virtues that adorn humanity, and which are the inseparable companions of a heart that loves the Redeemer, and fondly cherishes his commands. I am daily distributing Bibles and tracts which I sent before me from Paris to the different resting places in my road.

———The further I advance on my missionary career, the more I feel the value of the great cause that I am advocating, and the necessity there is, that its advocates should be men of talents and of a holy life. What abilities required! How much self-denial, and what great humility! Reflecting on these things, I feel my nothingness, my need of constant prayers. Oh! pray for me. Here is abundant work but few labourers—few indeed!

DE VALMONT.

N.B. Subscriptions and Donations will be thankfully received by the Treasurer, Mr. Joseph Gurney, Essex Street, London; and the Secretary, Rev. Dr. Cox, Hackney.

#### WILBERFORCE SETTLEMENT, IN UPPER CANADA.

The Rev. NATHANIEL PAUL, from Upper Canada, formerly pastor of the African Baptist Church in Albany, State of New York, but now pastor of the African Baptist church at Wilberforce, respectfully submits the following statement to the British public, relative to the condition of the people of colour in the United States, and the circumstances that gave rise to the Settlement recently established in the above mentioned province.

There are in the United States (according to the census of 1830), 319,467 *free persons of colour*, and 2,010,572 *slaves* in that land of boasted liberty! Slavery is chiefly confined to what in America are denominated, the *South* and *South-Western States*;—viz. District of Columbia (the seat of the National Government), Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, and Missouri. It may probably surprise the people of this free country to be informed, that those who are denominated *free* in America, are not in *any* of the States entitled to *all* the privileges and immunities of *citizens*! Their condition, especially in each of the above named States is, from their oppression, truly wretched and pitiable. Though subject to taxation in common with all others, they are, notwithstanding, universally disfranchised; and having no incentives to rouse their energies and cultivate their intellect, they are obliged to submit to the mortification of being considered inferior to their oppressors. While they feel deeply sensible of their inferiority when contrasted with the more enlightened and accomplished white citizens, they are deprived by law of the advantages of education,—interdicted from attending as spectators the halls of legislation and courts of justice,—from filling posts of honour;—are prohibited the use of the press, freedom of speech, and from the power of locomotion;\*—debarred from a participation in the agricultural, mechanical, and commercial pursuits and advantages, in common with the whites;—precluded from ecclesiastical privileges, excepting only in a certain restricted sense, being forbidden by law to convoke assemblies of their own colour, unless the worship is conducted by a *white* minister. And of late, unconstitutional and cruel laws have been enacted to compel them to leave those States in which they were born; while in *no other* of the *United States* can these unfortunate and oppressed persons find an asylum without being subject to unpleasant, and often to cruel restrictions!

Even in those parts which are denominated *free States*, the coloured *free* people are by no means exempt from the effects of the most unjustifiable prejudices; for, whether at home or abroad, in public places of amusement or in the sanctuary of the Lord, they are alike the subjects of scorn and contempt! As an illustration of their degraded condition, even

\* By this term is meant that they are not at liberty, after eight o'clock at night, to leave their own premises, or at any time to go from one State to another.



in such cities as Philadelphia, New York, and Boston, it is only necessary to state, that *a white barber would think himself grossly insulted, were a coloured person, however respectable in society, to enter his shop for the purpose of getting shaved!* Compelled, in consequence of those oppressive measures, and this degrading treatment, several families emigrated from Ohio and other States, in the year 1829, and settled themselves in the beautiful and fertile tract of country which lies between Lakes Erie and Huron, under the sanction and protection of the British authorities of Upper Canada. The name of WILBERFORCE was given by them to this new Settlement, in token of the unfeigned gratitude and high respect in which they hold that ardent friend of African emancipation.

Since the formation of this infant colony it has flourished beyond the most sanguine expectations of its warmest friends, and now consists of about *forty families*, who have been industriously employed in rearing comfortable log houses for their dwellings, and in bringing their lands into a state of cultivation. The God of mercy has graciously smiled upon the labour of their hands, so that they have raised, during the past year, nearly enough to supply their necessities.

While their temporal wants have thus been attended to by themselves, their spiritual necessities, considered by them as of paramount importance, have also been supplied. The Gospel has been introduced, and two Christian churches have been constituted, each of which has a pastor. A *Sunday School* has been formed, and is in successful operation. A *Day School*, also, promises to produce a very beneficial influence on the interests of the colony. In addition to these important institutions, a *Temperance Society* has been organized, which receives the countenance and support of the whole colony, which has resolved to prohibit the introduction of *ardent spirits*, even as an article of merchandize. It is proposed, also, to found in this colony a *Seminary of Education for Ministers* and others, upon the principle of *manual labour*; that the students, by employing part of the day in *agricultural or mechanical* pursuits, may provide, either in whole or in part, their own support.\*

\* This Institution was warmly supported and recommended by the Right Rev. the Bishops White and Underdunk, of the Episcopal, and the Rev. Drs. Macauley and Ely, of the Presbyterian Churches. A Subscription was headed by the Honourable Arthur Tappan, of the city of New York, with the

But at the same time, however, while all friends of the coloured people in America hail with delight the formation of this highly important Settlement, they cannot but deeply regret, that there are *thousands of free people of colour* who are anxious to join their brethren at WILBERFORCE, but who do not possess the means of meeting the necessary expenses for doing so. It is in behalf of those oppressed and unhappy individuals, and to promote the cause of education and religion, that the Rev. N. Paul has been appointed as an agent to visit England, "to memorialize government for the purpose of obtaining a sufficient portion of land for the enlargement of the colony." And, also, "to appeal to the benevolence of the British people for such donations, either in *goods or money*, as, for the accomplishment of such an object, they may be disposed to give. The sum necessary for the removal of a family consisting of six persons, would probably amount to £4.; and to support them at WILBERFORCE until they can bring their respective allotments into a state of cultivation, will require, for a time, some assistance. It will, therefore, be seen, that a considerable sum of money will be required, in order to carry this design into effect: but, it is not doubted, from the well-known benevolence of this Christian nation, that all necessary assistance will be afforded.

All sums furnished to the Rev. N. Paul, will be paid into the Bank of Messrs. Ladbroke, Gillman, and Co., Bank-Buildings; in the names of Thomas Pringle, Esq. and

liberal sum of 1,000 dollars. It was the intention of its friends to have established it in the city of New Haven, State of Connecticut, on account of the superior advantages of that place; but being disappointed, by the unexpected opposition of its citizens, as the following extracts of the proceedings of a meeting, called by the Mayor, on the 10th of September, will shew—they have resolved to establish the same at Wilberforce, in Upper Canada.

The Meeting at New Haven, after deprecating the establishment of institutions for the education of coloured people, and their elevation to equal standing with the whites, concludes as follows:—"Resolved, by the Mayor, Aldermen, Common Council, and Freemen of the City of New Haven, in City Meeting assembled, That we will resist the establishment of the proposed College in this place, by every lawful means.

"DENNIS KIMBERLEY, Mayor.

"ELISHA MONSON, Clerk,

New Haven, Sept. 10th, 1831."

the Rev. Joseph Ivimey, 52, Devonshire Street, Queen Square.

*The following highly honourable Testimonial to the Rev. N. Paul's respectability, by his Excellency SIR JOHN COLBORNE, K.C.B., Lieutenant Governor of Upper Canada, is affixed:—*

"Upper Canada, York, July 26, 1831.

"The bearer, Mr. Nathaniel Paul, has for a considerable time officiated as minister to the people of colour, and is now settled in the township of Bidulph, in the London district. He has employed himself with much success during the last nine months, in establishing schools for the people of colour under his charge; and has acquired the esteem and friendship of the settlers located in his neighbourhood, for his good conduct and exertions in the cause of religion and education.

"His object in proceeding to England, being for the purpose of obtaining assistance to enable him to complete the establishment, and to promote the welfare of the families residing on the blocks of land purchased from the Canada Company by the people of colour, who have lately been obliged to sell their property, and leave their native country. He is deserving of encouragement from the benevolent.

"J. COLBORNE, Lieutenant Governor."

The following persons having seen the numerous respectable attestations possessed by the Rev. N. Paul, as to his character and motives, from *Episcopalians, Independents, Baptists*, and persons belonging to the Society of *Friends*, in America, most cordially recommend him and the object which he has in view, to the friends of *patriotism and religion*:

Rev. JOHN DYER, Secretary to the Baptist Missionary Society.

Rev. W. H. MURCH, Theological Tutor, Stepney College.

Rev. JOHN CAMPBELL, Kingsland.

Rev. THOMAS PRICE, Spital Square.

SAMUEL THORROWGOOD, Esq. Peckham.

THOMAS PRINGLE, Esq. Secretary to the Anti-Slavery Society.

\* \* \* Communications may be addressed to the Rev. N. PAUL, 51 Devonshire Street, Queen Square.

## DOMESTIC.

SOCIETY FOR EDUCATING THE SONS OF BAPTIST MINISTERS.

Many of our readers will remember an

article concerning the above Society in this Magazine for May, 1831. It was there stated, that seven boys were receiving the benefit of this Institution; since which, one more has been received: many others would have been admitted but the donations and subscriptions already received will not meet the present engagements, much less justify more extensive operations.

Mr. Southwood, in consequence of his removal to Dunmow, having given up his office of Secretary, the late much-lamented Mr. Mann had engaged to undertake it, and strong hopes were entertained of the efficiency of his powerful influence and exertions, but by his sudden removal these expectations were disappointed. The Committee have since requested us to become joint Secretaries, and we purpose soon circulating a concise statement of the Society's object, plan, and present circumstances, also to make personal application to obtain pecuniary assistance. Such exertions must instantly be made, or the Committee must curtail its present very limited scale of operation, instead of attending to the many pressing applications which they constantly receive.

Notwithstanding these difficulties we are by no means discouraged, as, hitherto, the Society has not been generally known, even in the Baptist denomination. We therefore feel a pleasing confidence that, by the united exertions of the members of our churches, both in town and in the country, the annual income will, in future, not only meet the present expenditure, but enable the Committee to receive many more to the benefits which the Society is designed and adapted to communicate.

Rev. J. CHIN, } Gratuitous

Rev. J. DAVIS, } Secretaries.

London, March 26, 1832.

Communications may be addressed either to the Rev. J. Chin, Gloucester House, Walworth; or to the Rev. J. Davis, 3, Broad Street, Cornwall Road, Lambeth.

A LIST OF THE COMMITTEE OF DEPUTIES, appointed to protect the Civil Rights of the THREE DENOMINATIONS of Protestant Dissenters, for the Year 1832.

Chairman,

HENRY WAYMOUTH, Esq. 17, Bryanston-sq.

Deputy Chairman,

THOMAS WILSON, Esq. 12, Highbury-place.

Treasurer,

WILLIAM HALE, Esq. Homerton.

BOMPAS, Mr. Serjeant, 9, King's Bench Walk, Temple

BOUSFIELD, William, Esq. 12, St. Mary Axe



BROWN, James Baldwin, Esq. L. L. D. 3, Hare-court, Temple  
 BUSK, Edward, Esq. 13, Old-square, Lincoln's Inn  
 CUNLIFFE, Roger, Esq. 21, Highbury-place  
 EDWARDS, Evan, Esq. Denmark-hill  
 EVANS, John, Esq. 3, Gray's Inn Square  
 GIBSON, Thomas, Esq. Hanger-lane, Tottenham  
 GILLESPIE, Thomas, Esq. 12, Billiter-street  
 HANBURY, Benjamin, Esq. 65, Great-Surrey-street, Southwark  
 HANKEY, William Alers, Esq. 7, Fenchurch-street  
 JACKSON, Samuel, Esq. Dorking  
 MARTIN, Robert H. Esq. 9, Finch-lane  
 MILLS, John Remington, Esq. 41, Tavistock-square  
 MONTGOMERY, James, Esq. Brentford  
 PEEK, Richard, Esq. 74, Coleman-street  
 SEWELL, Isaac, Esq. Clapton and Salters' hall  
 SHAW, Benjamin, Esq. 72, Cornhill  
 SMITH, William, Esq. 5, Blandford-square  
 WILKS, John, Esq. M. P. 3, Finsbury-square  
 WOOD, Thomas, Esq. 10, Little St. Thomas Apostle

ROBERT WINTER, *Secretary*.  
 16, Bedford Row.

SLAVERY.

*At a Meeting of the Agency Committee of the Anti-Slavery Society, on the 23rd of March, 1832, it was resolved that the following Address be published:—*

TO THE FRIENDS OF THE ABOLITION OF  
 COLONIAL SLAVERY THROUGHOUT THE  
 COUNTRY.

It is reported that His Majesty's government intend to bring forward the discussion of the Colonial question at an early day. It becomes, on your part, an imperative duty to prepare your representatives for the contest, by declaring, plainly and emphatically, the object which you have in view, and that you will not be satisfied until this object is attained.

If His Majesty's government still intend to propose any measure of immediate emancipation, they will be grateful to you for the support of such a declaration. If they possess no such intention, it becomes your sacred duty to protest against the disappointing expectations which they have themselves encouraged, and against their countenancing a system which they have hitherto condemned.

You were informed, most truly, by those who addressed you at the General Meeting of the Anti-Slavery Society, on the 23rd of April last, that then the eve of a dissolution of parliament was a most important crisis, at which it became you to exert yourselves with redoubled energy. The present period is yet

more critical. His Majesty's government had then announced their disposition; though they had not communicated their plans, their disposition was already known, and the renewed avowal of it only tended to confirm the hopes which you had cherished for years. Their plans are now before you, and these plans do not appear to contemplate emancipation at any given period, or to assign a certain limit to the endurance of the system—a system the atrocity of which has called forth the indignation of the British public to a degree never before expressed, and given rise to more petitions to parliament than were ever before presented. If, then, you are willing to receive the announcement of this plan in silence, it is right to tell you plainly that every hope of an early extinction of Colonial Slavery must be abandoned. It requires no great penetration to foresee that the proposed amelioration of the system must either prove too good for the planter, or too bad for the abolitionist. Protection has been tried for years, and official returns from those Colonies where the Crown can enforce it prove the plan to be fallacious, and even oppressive. The result has proved this reasoning to be correct—the Crown Colonies are almost in arms at the proposed amelioration—the chartered Colonies will not listen to the bare suggestion—the Colonial party at home is wild with apprehension; and yet it is to the combined good-will of all that the proposed amelioration must be intrusted!

But can we suppose that within a year of announcing their intentions to Parliament, and at the very first note of Colonial opposition, His Majesty's government have it in contemplation to substitute for the plan of amelioration any scheme that approaches to the immediate abolition of slavery?

Is that, however, the object of your wishes and of your petitions? Do you really believe this system to be one of national guilt, inherent injustice, and intolerable oppression? Then now is the time when you are imperatively called upon to protest against a substitution of any other measure. It would be irrational to expect, even if the proposed amelioration is adopted, that it will be much more than a dead letter in practice, and years will elapse ere it is admitted on all sides that the plan has had a "fair trial." Such will be the gag to stop your mouths if, during this period of prolonged negro suffering, you presume again to approach the Parliament with new petitions for abolition.

All that we ask might now be conceded, with as little violence to Colonial feeling, and as little danger from Colonial resentment, as this partial half-measure of amelioration. Our prayers for the negro cannot be resisted

with any show of consistency when Government is warmly supporting a contest for the restitution of our civil privileges, not of the first of natural rights. If they expose themselves to this charge, and are directly challenged with this gross political contradiction, His Majesty's government cannot hope for the support of that large, religious, and therefore influential, class of the community which you compose: but you must tell them this yourselves; you must boldly avow that, in your opinion, their best title to the respect, the confidence, or the support of religious and moderate men, is to be found in their even-handed justice, and in their firm adherence to the principle of moral as well as of political reform.

Be not deterred by apprehensions of speculative difficulty and self-interested assurances of contingent danger—be not deceived by that spurious humanity which affects alarm for the negro's safety!—be not discouraged by imputations which are known to be unjust against the purity of your motives—nor anxious to disclaim that false and contemptible insinuation that your principles are revolutionary, and your object to promote confusion and insubordination: those who make these charges well know them to be false. But come forward manfully and immediately to avow that it is your steadfast purpose to exterminate the system; not by the introduction of anarchy and disorder, but by substituting judicial for private power, and the constraints and penalties of law for the chains and the cart-whip of the master; and with the same voice declare that you will never be satisfied with less.

For this purpose you are entreated immediately to call together the Anti-Slavery Associations in your respective neighbourhoods; to read to them this address; and to invite the members of them to join with you in a distinct, specific, and decided declaration of their sentiments; and forthwith transmit that declaration to your respective representatives. You are most earnestly entreated upon this occasion, for it is one that probably will never recur, to spare neither time, trouble, nor expense. The assurances received from every part of the country, supported as they are by nearly 6000 petitions, are such that we cannot believe that this appeal will be unsuccessful. Every reflecting mind will perceive that the present is a most critical opportunity: but we must prove, by our actions, that our vigilance is unceasingly awake, and our determination unalterably fixed, until the negro's chains are broken at once and for ever.

JOHN CRISP,

Secretary to the Agency Committee,  
18, Aldermanbury.

## ORDINATIONS.

DONINGTON WOOD.

The Ordination of Mr. Thomas Ebenezer Wycherley,—formerly of the Particular Baptist Church of Shrewsbury,—over the Particular Baptist Church at Donington-wood, in the county of Salop, took place on Tuesday, Jan. 3rd, 1832, when the Rev. T. Jones, of Broseley, described the nature of a gospel church, from 2 Cor. viii. 5 (latter clause), and asked the usual questions, the Rev. J. Thomas, of Broseley, offered the Ordination Prayer. The Rev. M. Kent (Mr. W's. pastor), of Shrewsbury, gave the Charge from 1 Peter v. 2, 3, 4. In the evening of the same day the Rev. W. Keay, of Wellington, delivered a Charge to the people, from Heb. xiii. 19. Messrs. Steel and Brooks were also engaged in the sacred services of the day; Mr. Wycherley concluded by prayer; the whole forming a solemn, delightful, and interesting scene, we hope not soon to be forgotten.

CUDDINGTON, BUCKS.

On Thursday, Feb. 16, 1832, Brother E. Bedding, was ordained pastor of the Baptist Church at Cuddington, Brother Tomlin delivered an introductory discourse on the principles of dissent, and asked the usual questions. Brother Bedding gave a pleasing account of his change by grace, and his call to the work of the ministry. Brother Hopercroft offered up the Ordination Prayer, with the laying on of hands. Brother Tyler preached from Numbers xxvii. 19, "Give him a charge in their sight." Brother Terry addressed the church from Heb. xiii. 17. Messrs. Butcher, Cooper, Statham, Diprose, Dodwell, Norris, Allnut, and Piggott, engaged in the other services of the day.

The members composing this Society, with their pastor, were all honourably and amicably dismissed from the Baptist Church, Had-denham, and formed into a separate church at Cuddington, December 7, 1831, with the affectionate advice and fervent prayers of their former pastor and deacons. The evening closed with the celebration of the Lord's Supper.

## NOTICES.

The following questions were adopted by the Board of Baptist ministers for their discussion on the first Tuesday in the month, at the Missionary Rooms, Fen-court, Fen-



church-street, to commence 3rd of April, at five o'clock. Tea at a quarter after four o'clock. The attendance of any of our ministering brethren from the country who may be in town is requested.

1. What are the best means of securing more extensively a practical union among the members of this body?

2. Can sufficient reasons be assigned for the present decline of the pastoral visitation of families?

3. How can the disproportion of Baptist churches in London between the years 1738 and 1832, be accounted for, taking into account the vast increase of population?

4. In what way may the resources of this body be brought to bear more advantageously upon the interests of the Christian religion in general?

5. Is a sufficient degree of attention paid to the public statement of the spirituality of the kingdom of Christ as subversive of human establishments of religion?

6. How may the religious heresies of the present day be most effectually resisted?

7. To what causes can we attribute the present low state of religion in this country?

8. What are the best means of maintaining the spirit of our office as Christian pastors?

9. What is the aspect of prophecy as to the future destiny of the Jews?

10. By what means can we most effectually promote a revival of religion among ourselves?

11. What are the advantages arising from the division of the Christian church into sects?

12. What is the Scripture doctrine of the Millennium?

**Highgate Anniversary.**—On Good Friday, April 20, three sermons will be preached at the Baptist chapel, Highgate, in the morning by the Rev. J. Hughes, A.M. of Battersea, in the afternoon by the Rev. J. J. Davies, of Tottenham, and in the evening by the Rev. J. Leifchild, of Craven chapel.

The ministers and other friends connected with the Oxfordshire Auxiliary Home Missionary Society, are reminded that the *Annual Meeting* will be held at Astwood, near Alcester, on Tuesday in the Easter week (April 24, 1832), at which they are hereby invited to attend.

The sermons, as usual, will be preached in the morning and evening, at half-past ten, and six o'clock; in the afternoon, at three. The report of the Committee will be read, and other business transacted.

On Tuesday, being *May-Day*, the *Annual Sermon* to Young People, at the Rev. R. Davis's Chapel, East Street, Walworth, will be preached by the Rev. J. Leifchild, of Craven Chapel, after which a collection will be made for the benefit of the Walworth Female Charity School, and School of Industry.—Worship to begin at four o'clock.

The Seventeenth Anniversary of the Bedfordshire Association of Baptist Churches, will be holden at Luton, Bedfordshire, on Wednesday, the 9th of May, 1832. Brother Edmonson, of Ridgmount, and Brother — are expected to preach. The Service to commence in the forenoon precisely at ten o'clock.

Buckinghamshire Association of Baptist Churches to be held at Chesham, Thursday, May 10th: Brethren Brooke and Butcher to preach. Put up at the Golden Ball.

It is proposed to hold the Annual Meeting of the British and Foreign Temperance Society, at Exeter Hall, on Tuesday, the 22nd of May, at 12 o'clock. The Right Hon. and Right Rev. the Lord Bishop of London in the chair.

At a Meeting of Ministers, held at Beaulieu, Hants., November 10, 1831, it was resolved, that a Meeting be held half-yearly for the purpose of promoting a revival of religion, among the several Ministers and Churches connected. The next meeting to be held at Southampton, April 11th; Brother Millard, of Lymington, to preach in the evening.

#### THE REFORM BILL.

The following summary view of this momentous question, in the several stages of its progress through the Commons House of Parliament, may not be unacceptable to our readers.

On Tuesday March 1st, 1831, Lord John Russell introduced THE BILL to the House. On that day 'three weeks' a division took place on the SECOND READING when there appeared

For the Bill.....302

Against it .....301

Majority ——— 1

The house was subsequently dissolved, and the effects of the dissolution were sufficiently apparent on its re-assembling, when the Bill

was again introduced into the Commons, and read a SECOND TIME on Wednesday evening, July 6th, when the result was

For the Bill.....367  
Against it .....231  
Majority ———136

After having struggled through all the difficulties it had to encounter in the Committee, the Bill was read a THIRD TIME in the House of Commons September 21, 1831, when, for the question, "That this Bill do now pass," the numbers were

For the Bill.....345  
Against it .....236  
Majority ———109

With this majority in favour of the Bill, it was presented to the House of Lords and read a SECOND TIME, October 8, where it was rejected by a majority of 41. There being 158 for, and 199 against it.

A new Bill—or rather the same bill newly cast—for in principle and substance it is the same—was again introduced into the House of Commons, and read a SECOND TIME on Saturday December 17, 1831, when, after protracted discussions on this almost exhausted question, the strength of its friends and enemies was thus divided—

For the Bill.....324  
Against it .....162  
Majority ———162

After having passed the second ordeal of a Committee, the newly constructed Bill was read a THIRD TIME in the House of Commons on Thursday, March 22d, 1832, but owing to the necessity of disposing of some amendments which had been proposed, it was not actually passed till the following evening. On the third reading, however, the numbers were

For the Bill.....355  
Against it .....239  
Majority ———116

This majority gives an increase of seven in favour of the present Bill as compared with the former, at a corresponding stage; or more correctly, perhaps, as compared with itself, under its former modification, for in principle they are identical, though varying in form. With this addition, then, to the majority, the Reform Bill is a *second time* before the HOUSE OF PEERS. And it will soon be ascertained whether the lapse of time, and the light imparted by discussion, have prepared for it a more favorable reception in that illustrious assembly. In the mean while we incur no hazard in affirming that the decision which awaits it there—whatever it may be—is pregnant with consequences no finite sagacity can calculate. May the great Ruler of the nations "counsel our counsellors and teach our senators wisdom."

## NEW PUBLICATIONS.

### Just Published.

*Memoirs of Miss Ann Tomes, late of Hackney, aged 19. By the Rev. F. A. Cox, LL.D. Accompanied by a Discourse, delivered on the occasion of her decease.*

*The Times, a Sermon, preached December 18, 1831, in the Baptist Chapel, Chipping-Norton, Oxon. By WM. CATTON.*

*The Miraculous Gifts of the Holy Spirit. A Sermon preached before the Association of Congregational Ministers and Churches, at the Rev. G. Burder's Chapel, Fetter Lane, Feb. 9, 1832. By ROBERT WINTER, D.D.*

*The History, Institutions, and Tendencies of the Church of England, examined by Scripture Authority; being a Reply to a Letter of Vice Admiral Stirling. By T. SCHOFIELD, Minister of Chertsey Chapel, Surrey.*

*Illustrations of the Christian Faith, and Christian Virtues: drawn from the Bible. By M. S. HAYNES, Author of "Scenes and Thoughts."*

*Men Wilfully Blind to the Hand of God in the Pestilence. A Sermon, preached at Woodbridge, Suffolk, Feb. 19th. By the Rev. T. PINCHBACK. The Profits to be devoted to a charitable object.*

*The Cabinet Annual Register and Historical, Political, Biographical, and Miscellaneous Chronicle, for the Year 1831. Strictly neutral in politics, this work aspires to present to the public, a history of the year at once brief and comprehensive.*

### Preparing for Publication.

T. WILLIAMS (Editor of the "Cottage Bible") takes the liberty to inform the kind friends who have encouraged his long-projected work—"The Private Life of Christ considered as an *Example* for all Christians, and a *Demonstration* of the Truth of Christianity,"—which has, at intervals, occupied him more than thirty years—that it is now completed, and waiting only for another hundred subscribers, to secure himself from loss, when it will be immediately put to press, and comprised in 1 vol. 12mo. (7s. cloth).—The author may be addressed at No. 14, Guildford Place, Spa-Fields, London.



# IRISH CHRONICLE.

APRIL, 1832.

It will be recollected by the readers of the Chronicle, that in the late season of famine in Mayo, Mr. Allen, of Ballina, was most violently opposed by the Roman Catholic bishop, Dr. McHale, and many of the clergy of his diocese. It will be seen, however, that the consequences in regard to the spread of scriptural instruction by the Readers of the Scriptures in the Irish language, and the Free Day-schools, are most gratifying; as the prejudices of the adults against the Baptist Schools have been generally removed; and instead of opposing, as formerly, they are now setting themselves in defiance against their spiritual instructors; because the priests are opposed to the scriptural education of their children.

These extraordinary events result, doubtless, as Mr. Allen justly remarks, "from the education of the rising generation, and the dissemination of the blessed Word of God;" and, it is hoped, will excite all who wish to promote a genuine reformation in that unhappy country, to give increased support to Societies who have no other, and who wish for no other support, than the voluntary contributions of the friends of the Bible.

*From the Rev. James Allen to the Secretaries of the Baptist Irish Society, London.*

*Ballina, Feb. 17, 1832.*

My dear brethen,

You will receive, with this letter, the journals of the Readers for the past month, together with an account of the Schools, and of the operations of the Society at large. From the journals of the Readers you will see that God is not leaving them without tokens for good in their constant and important labours. The Schools are well attended; the masters are industrious; the children are, upon the whole, making tolerable proficiency; and the Bible, in spite of all the efforts of its enemies, is gaining considerable ground. In fact, turn to whatever department of the Society's labours you may, in this district, you will find abundant cause for gratitude to God, and continued reason to rejoice, though with trembling.

That the power and influence of the priesthood are fast upon the wane, there can be no doubt. It is impossible for they

themselves to conceal the fact. It will be remembered by you, for instance, that the parishioners of priest Lyons, published his tyrannical conduct in the Gazette. Since that time, priest Corcoran was summoned before the magistrates of this town, by one of his parishioners, for a most outrageous assault. And for the last two sabbaths, the parishioners of priest Conway have closed the chapel doors against him, and have come armed, on the sabbath, with "sticks and staves" to oppose any of the few adherents of the priest who would attempt to force an entrance. These three priests were among the foremost of my enemies during the late season of famine, and in each and every of these instances, the great cause of strife is the opposition of the priests to the education of the children of their respective parishioners. Some, I know, will be ready to attribute the independence of the people to recent legislative enactments, but the true cause, beyond all doubt, is, the education of the rising generation, and the dissemination of the blessed Word of God.

JAMES ALLEN.

## PATRICK DONELLAN.

The vile assassins who wounded Edward Synge, Esq., of Dysart, county of Clare, and who murdered his servant, Patrick Donellan, as mentioned in the Irish Chronicles for April and June, 1831, have been at length brought to justice. The following is the account of their execution from the Limerick Chronicle of March 10, 1832:—

"ENNIS ASSIZES.

"Monday, the four men convicted for the murder of Patrick Donellan, whose trial appeared in our last, were executed at the front of Ennis jail. They acknowledged the justice of their sentence.

"John Casey said it was not the first, or the second, or the third time, that he deserved the fate that awaited him.

"Patrick Hartigan allowed he was present at the murder, but denied that he loaded the gun, for it was brought loaded from a certain house.

"Peter Donnelly acknowledged, also, the justice of his fate.

"Morty Quinlivan said, if he were offered a pardon, he doubted if he would accept it. He never did any thing in his life that he

had to charge himself with, and for what he was now to suffer he hoped God would forgive him; he only endeavoured to rid the country of a man who was disturbing it for the last nine years. It was he who fired the bullet at Mr. Synge, and if the Bible stopped it, it was not his fault.

"These wretched men, it will be seen, profitted by all the insidious advice given them, and he who was held forth as an enemy to the peasantry, their country, and their God, they conceived they were doing God's service, by going forth to murder. This will, we hope, be a warning to those who are not yet called to account, how they proceed in the same unhallowed course, as those who went before."

The following extracts from letters, addressed to Mr. Thomas, of Limerick, will shew the estimation in which our agents and schools are held by most respectable persons in the county of Clare:—

*From a Magistrate.*

*Jun. 3, 1832.*

My dear Mr. Thomas,  
We returned home ten days ago, and have great pleasure in telling you that our School has increased. Yesterday was the first day of re-opening after Christmas; there were 77 on the books, and I have no doubt, in a week, that it will exceed 100; therefore, you must, my dear sir, send down, as quick as is convenient, some large and small spelling books, slates and cutters, two or three Bibles and a few Testaments, and some writing paper. Mrs. W—— desires her kind respects.

J. W. W——.

Mr. Thomas writes thus:—

This School never prospered until put under our Society. It is situated at Walsh Park, in Lower Ormond, North Tipperary, within five miles of. Birr or Parson's Town, in the King's County, and about fifty English miles north-east from Limerick. Mr. W—— is a magistrate: he has built a very nice School-house, at his own expence, and gives £3 per year to the Society. I preach in the School-house. The school-master is a pious worthy man. I was fortunate in getting him.

*From the same.*

*Walsh Park, Jan. 18, 1832.*

My dear Mr. Thomas,  
I am happy to be able to write such pleasant news respecting our School; there are now

in number on the list 130, and yesterday in attendance 110; in fact, I have been obliged to purchase tables and seats to accommodate them: in a week we shall be obliged to refuse admittance, as our house could not well contain more than 160. We only got three small books from Arbour Hill; so you must send, as soon as you can, two dozen large spelling-books and three dozen small ditto, two dozen slates and some pencils, twelve Bibles — we have Testaments, I think, enough for the present. Now, my dear sir, I must beg to say something in behalf of our school-master, whose duties are become very severe; so, joined by Mrs. W——, I have to request that you will, from his last pay-day, increase his salary. Recollect, he will now have, certainly, 160 to attend every day; and he gives them four lessons round in the day: in fact, his bodily frame would require more than he has at present: however, we leave it to yourself to fix how much you will add to his present salary. With best wishes for you and family, in which I am joined by Mrs. W——, believe me to remain, yours very sincerely,

J. W. W——.

*From Counsellor F.*

*Millbrook, Castle Island, Jan. 7, 1831.*

Rev. and dear Sir,

I send you, on the other side, the return of my School, according to the form you pointed out at Birdhill. The present number remain steadfast, notwithstanding the threats and imprecations of, a priest to dis-



perse them. I expect increased numbers on the return of fine weather.

Since I had the pleasure of seeing you last, I met with friends of your denomination (the Rev. Messrs. Carey and Curzon), whom, I dare say, you have seen before now, as they then determined to visit Limerick in the course of their tour through the south of Ireland. I took the liberty of mentioning to them the valuable services of the Society to Ireland through your instrumentality, and had a good deal of very agreeable conversation with them. They are very excellent and most pious and devoted men, I am persuaded.

In the course of the summer I hope it may be convenient to you, in your numerous peregrinations, to include this place amongst the number of your visits.

W. F. —.

Mr. Thomas says, —

This School came under our Society the last quarter. It is situated in the midst of Kerry and in the midst of Popery, under Counsellor Wm. F. —, a most enlightened Christian, who gives a School-house and pays the rent, except £8. per year from our Society, and books. "He preferred (he said) connecting it with our Society, as he thought it the most scriptural and useful."

*From a Lady.*

*Kilrush, Jan. 10.*

My dear Sir,

I shall offer no apology for trespassing on your much employed time, being assured that you will feel pleasure by hearing from one for whom you have shewn so much kind interest on a subject to the cause of which you would dedicate yourself, even that which brings "glory to God on high, and on earth peace and good-will to man." This healthy, and to us, interesting little town, has been Capt. S. —'s and my residence since May last, we were induced to make it thus, by the very great retirement it affords, as well as by its requirements, temporal and spiritual, and to be of use here, though it be but in the least degree, has increasingly become our earnest desire. Indeed, our great anxiety to effect the establishment of an infant school, which I feel most likely to win attention, and be attended with good; and, to promote which, I now solicit (through you) the assistance of the Baptist Society; — a school-room and teacher I have provided: — the difficulty that now remains, is, the teacher's salary; and could this be insured

for one year, when I trust the benefits resulting would be apparent, I doubt not but the establishment would be kept up by subscription. I feel I need not request an answer; — so soon as your avocations may permit, — you will judge of our feelings by your own.

I sincerely hope Mrs. Thomas and your family are well: the former will assure you of my kind remembrances, and, with best wishes for you and her, in which Capt. S. — (though, I regret, a stranger personally to you) — begs to unite, I remain, most truly and faithfully yours, I trust, in Jesus,

A. S. —.

*From a Magistrate.*

*Ballycan, Feb. 4, 1832.*

My dear Friend,

I was grieved at not being able to attend your meeting on Monday; but I think Clareshire furnished you with useful and willing assistants. They gave me an account of what took place. Had I known you were to have a collection, I would have sent my mite; but I shall have it ready when you come, which I hope you will soon do, as I am requested, by many friends, to prevail on you to attend our meeting for reading and prayers, as often as you possibly can. Our next meeting here will be on Tuesday next, and that at Corbally on the Tuesday following, and so on alternately. Miss S. — made me promise to use my best endeavours to bring you there; and, I assure you, your presence will be most welcome to those Christian friends who assemble here. When will you come? Let me know, also, how my dear friend Mrs. T. — does. I was afraid she might suffer by the bustle occasioned by your having so many guests; but Tom tells me, she did not seem to feel it. The opposition caravan now comes by my gate. With kindest regards for Mrs. T.,

I remain yours, most truly,

J. C. —.

*From Mr. Stephen Ryan, preacher in the Irish language, to the Committee of the Baptist Irish Society.*

*Mount Shannon, Feb. 10, 1832.*

Dear Brethren,

I sit down under a deep sense of gratitude to God, who in mercy has given me great apparent acceptance, not only among the Protestants

here, many of whom seemed dead to every spiritual concern, but in a good measure among the Romanists also. I have scarcely preached, either here or at Balinagouch, that there were not Romanists hearing me: you would imagine that Scripture to be fulfilled, "When a man's ways please the Lord, he maketh his enemies to be at peace with him" (Proverbs xvi. 7). Previous to my coming here, it was with considerable difficulty any thing of a congregation could be collected by preachers of great talent; but now, as if impelled by Divine instinct, many come from the Whitegate, three miles off, on dark wet nights. Such is the desire enkindled, that, long before the appointed hour, the place, though spacious, is crowded.

I have added to a very large kitchen in my house, by removing a stone wall, two large bed-rooms, and yet the place is too strait,—we still want to "enlarge our tent,"—we must still "lengthen our cords," and endeavour to "strengthen our stakes." The days appointed for service here, are every Thursday and Lord's day evenings: and, at the other station, every Saturday. When I am at home I have frequent messengers from various parts of the country, entreating me to visit, read, and pray for the sick, and many of these come from three to four miles. Last Friday, I visited a poor man in Scariff, named Williams. I called on your reader, Michael Bushe, and it is easier to conceive than describe the gratitude of the poor man. Some poor old Protestants here, are in awful ignorance,—not many of them can even read, because there were no Free-schools nor means of education in this long-neglected country at the time when these men could have learned.

I have preached on the second Lord's day in Limerick, according to my engagement with Dr. Townly: Mr. Thomas, and three of your readers were present; Dr. T——, and two of his readers were also present. There were many countrymen and women, who, I suppose were attracted by the novelty of the Irish preaching: some of them expressed great thankfulness. I have extended

my labours more in the Connaught district this month. The School here is very flourishing; I reckoned this day 80 scholars, male and female, present; there are many of them Roman Catholics.

S. RYAN.

### CONTRIBUTIONS.

#### *Received by the Treasurer.*

	£.	s.	d.
A Lady - - - - -	0	10	0
Mr. Paxon (annual) - - -	1	1	0
Mr. Adams (do.) - - - -	1	1	0

#### *Received by Mr. Pritchard.*

Moiety from Juvenile Society, and Donations from Friends, by Mr. J. Nicholson, jun. Kingsbridge	}	4	0	0

#### *Received by Mr. Ivimey.*

Mr. Miller (annual) - - -	1	1	0
Hon. Miss Ward, Sunning Hill	2	0	0
Rev. B. H. Draper - - -	5	0	0
Miss Lodge for "Harlow School"	4	0	0

Mr. Ivimey thankfully acknowledges having received from "R. B.," and a Friend at "B.," some short lengths of printed calico, handkerchiefs, &c. &c., for the use of Irish Schools.

*Subscriptions received by W. Napier, Esq. Grand Junction Wharf; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. J. Ivimey, Devonshire-street, Queen-square; and Rev. G. Pritchard, 4, York-place, Pentonville, gratuitous Secretaries; and by Messrs. Ladbrook and Co. Bankers, Bank-buildings.*

### NOTICE.

*In the Press, a Pamphlet entitled,*

"TRIUMPH OF THE BIBLE IN IRELAND; or, EXTRACTS from the LETTERS of the MINISTERS and SCRIPTURE READERS, in the Provinces of CONNAUGHT and MUNSTER, for the last three months." Compiled by the SECRETARIES. With an appropriate FRONTISPIECE.



# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

*P.S. The Subscribers in London and its vicinity are respectfully informed that Mr. William Hunt, the Collector, will wait upon them in the present month for the Annual Subscriptions now due.*

## CHITPORE.

Letter from Mr. Geo. Pearce,  
dated Aug. 17, 1831.

A considerable time having elapsed since I last addressed you, I feel my negligence, and delay no longer. You will unite with me in grateful feelings to our heavenly Father, that I continue to enjoy undiminished health and strength, to serve him in the Gospel of his Son; and though I cannot say thus much of my dear partner, who is a frequent sufferer from ill health, on her account, also, I have reason to be thankful. During the last few months I have endeavoured, according to my ability, to preach the blessed Gospel to the heathen. In the chapels, streets, bazaars, ghats, and other places, again and again, I have declared to numbers the unsearchable riches of Christ. But what shall I say of the effect? In this country the seed of the Word takes a longer time to vegetate than in the more favoured western isles of the Atlantic. Here, patience, and prayer, and faith, are exercised for a longer period; but though the seed lies long buried, it does not perish. Here, for the most part, one sows and another reaps; we have not only sowing, but reaping also; and though the crops are not abundant, and though tares frequently appear, yet we are blessed with wheat also.

The English School for native boys under my care continues to prosper; the attendance is numerous, and the progress of the lads very pleasing. That any have been truly converted, I cannot say; yet I feel confident that a wide revolution of sentiment, on the subject of religion, has taken place in the minds of several. They have learnt much of the doctrines of Christianity, its facts, precepts, and prophecies; and uniformly speak with great reverence of the Bible and of Christ. I do not wish to excite undue expectations; and though I see more to discourage than you can possibly see, yet I live and pray in hope of them; and should it please the Lord to convert any of them, they will become, I am persuaded,

valuable acquisitions to the Christian church. Schools are, to some persons, a discouraging branch of missionary labour, because it is, in general, years before fruit appears: but then it may be asserted, with confidence, that they lay a foundation for good of the most solid kind, although it may be long delayed. Persons in the middle stages of life converted to Christianity, who have never been much acquainted with books and reading, will not, humanly speaking, attain to eminence in the church. Experience, indeed, has proved this; for many native Christians, while they have become acquainted with the essential doctrines of the Gospel, and likewise of its principal facts, &c., have, nevertheless, retained many crude Hindoo notions, and made little or no progress in general knowledge, and have thus remained incapacitated for much usefulness. But the lads in our schools rise up with their minds divested, in a great measure, of injurious and retarding ideas, and with enlarged and correct views of the world, its geography, its history, sacred and profane, and with other kinds of knowledge calculated to assist them to understand more fully, and to enter more deeply into the meaning of divine Writ; and thus, if they are turned to the Lord, when coming in contact with Hindooism and Mahomedanism, they will be as giants compared with many of our present native Christian brethren. That schools are instrumental to the conversion of the heathen, few, I think, will doubt. We know that they are highly instrumental for spiritual good in Britain; why not, then, in India? Only three days ago I was in conversation with a venerable minister of the Established Church, who has been many years in this country, and had much to do with missionary work. He said, "we have about fifty native converts at such a station, and many of them, when heathen, were educated in our schools there. I have reason to think," he added, "the instruction they there received was blessed to their spiritual good."

But I must now tell you of the Christian Boarding School under my care. You have, from time to time, heard of it, but I believe I have never given you a very extended ac-

count, which it is now proper to do, for several reasons. Since my last notice of it, it has increased in numbers considerably; it now contains fifteen lads, the majority of whom come from our new Christian stations in the south. Had these stations yielded us nothing else beside the eight or nine lads which they have sent us, I should consider these as no small recompense for the labour hitherto bestowed on them. But to return to the School. You are aware that it was commenced and continued some time under the care of Paunchoo; his subsequent defection, however, rendered it necessary to take the boys from him. At first they were removed to our own premises, as a temporary measure only, not having any where else to place them; but perceiving, afterwards, that great advantages would accrue from their being immediately under our eye, we determined on their remaining with us permanently, and therefore built them a School and other rooms within our compound. The wisdom of this determination we have since abundantly witnessed in the increased improvement of the lads in every point of view, but especially in their morals.

Their education embraces both English and Bengalee. By learning English they are furnished with a key to stores of knowledge, far surpassing, in extent and usefulness, what Bengalee will afford for centuries to come. In fact, at present, Bengalee contains, with one or two exceptions, nothing beyond mere elementary books. As most of the boys are of tender age, the acquisition of English will not be difficult to them. The progress of the lads in their learning, since their residence in our compound, has been very gratifying. With two exceptions, all have attained to read Bengalee, and some progress in English: most of them can write in both languages, and cypher in Bengalee. Diligence and the love of reading characterise the majority of them; on the Lord's day, especially, we have a delightful proof of this. For some months past more than forty scripture lessons, on the average, have been repeated to us on that day. These are chiefly voluntary, and learnt out of their regular school hours.

To avoid contamination from heathen boys, the Christian lads have a school-room and master to themselves; and association with the heathen is entirely disallowed. From this and the religious instructions which have been imparted to them, the most happy effects have resulted. When they entered the Institution, they brought with them notions and habits little superior to those of the heathen, from whom they and their parents were, but a short time before, separated; but now, through the blessing

of God, whose special favour is evidently towards them, their minds are become enlightened, their consciences tender, and their general conduct unexceptionable, and frequently praiseworthy. Incidents often occur which convince us that the fear of God, in some respects, influences their conduct. The following occurred only a short time ago, and is too remarkable to be overlooked. A lad about ten or eleven years of age, distinguished for his understanding and general good behaviour, being at chapel on a Lord's day, went to sleep during the sermon; on returning home I reproved him for so doing, but not harshly. A short time after, going out into the veranda, I found him sobbing most bitterly. I inquired of the other boys the cause; they replied, "we do not know; he came and sat down and began to cry, and we cannot pacify him." I then called him, and, taking him aside, asked the reason of his crying. After some effort, he said, "Oh, sir, I went to sleep at chapel!" and then sobbed louder than before. I said, "Do you weep because I was angry with you, or because God is angry with you?" His answer was, "Because God is angry with me; for in going to sleep at worship I sinned against him." He was then informed, that since he repented of his conduct, there was reason to hope that God would forgive him. After hearing this and reading a passage from the Scriptures suited to his case, which I pointed out to him (Prov. xxviii. 13), he left me much comforted. This child came from the midst of heathenism, about twelve months since, when he scarcely knew a letter of the alphabet; at present he can read Bengalee fluently, and has attained a good deal of scriptural knowledge. He is, on the whole, an extraordinary child. The manner in which the sabbath-day is observed by them all is very pleasing. In the morning early our ears are saluted with the grateful sound of their youthful voices, singing the praises of God, or repeating the lessons which they intend to give in when they meet Mrs. Pearce and myself, after the morning service. At ten o'clock, all wearing clean clothes, they proceed to the house of God, where they have learnt to behave with decorum, and attend to the sermon in a manner which would probably surprise many English Christians, could they see them and hear them tell, after worship, what they have understood and remembered of the discourse. When we return from morning worship we greet them to hear the lessons that may be prepared. This exercise lasts about an hour and half. They then retire, and have the afternoon to themselves, and you will be gratified to know that a great part of it is spent in reading



the Scriptures which I give to them every Lord's day morning. Oh! how may some English children and youth be ashamed when they read that these Bengalee Christian boys rarely break the sabbath-day by playing or idling away their precious time. It is true, that they are not allowed to do so, but then they never manifest any dissatisfaction on that account, but appear as cheerful and happy on this as on any other day.

Thus, my dear brother, I have described to you, without exaggeration, this, to me, deeply-interesting Institution. I cannot but feel thankful that God has smiled most graciously on this department of my feeble labours. May your prayers ascend on behalf of these children, that their attainments may be sanctified by converting grace, and employed for the extension of the Redeemer's kingdom in this benighted country.

### CEYLON.

The following pleasing intelligence, describing the blessing which has attended the labours of some of our American brethren in Ceylon, is extracted from the *Auxiliary Missionary Herald*, published by our friends in Calcutta. It is contained in a letter from the Rev. M. Winslow, dated Oodooville, Jaffna, December 17, 1830.

"We have to speak of the goodness of the Lord in granting us a refreshing from his presence, when we were almost ready to despair of his appearing, to build up his kingdom in these desolate places. During all the early part of the year, we were mourning on account of our own deadness, and the want of life in the native Church. Some peculiar trials also made us feel more than usual our extreme weakness and insufficiency of ourselves for the work in which we are engaged. In July, a day of fasting and prayer was observed, in the Mission, on account of the low state of religion among us, and some falls in the Church. From that time a little more life was visible, but nothing particularly encouraging appeared until the monthly prayer meeting in October, when a spirit of prayer was somewhat remarkably manifested, especially in regard to our own children, of whom several in the Mission are old enough to know the value of their souls. This meeting was followed by some awakening among the children, and by more seriousness throughout all our families. A spirit of prayer for Divine aid, and expectation of it, was more prevalent than before. On the 21st of the month was our quarterly

communion, when the members of the church at the five different stations came together, in one place, to the table of the Lord. It was an interesting season, and the preacher on the occasion was much affected in addressing his brethren on the state of the native church. It became a time of heart searching, of humiliation, and yet of joy in the Holy Ghost. Encouraged by some appearances of revival in the native brethren and sisters, and by their own feelings, two of our number went to the seminary at Batticotta that evening, and in connexion with the brethren who reside at the station, spent the two remaining week-days in private conversation, or in social and public meetings, with the students; who, with one consent, laid aside their studies, and in most cases seemed to make it their *business* to seek the salvation of their souls. Their rooms for retirement for devotional purposes were lighted up until midnight, especially on Saturday and Sunday evenings; and in them individuals, or companies of two, three, or more, were earnestly, and in some cases, with much anguish, calling on the Lord for mercy. The Sabbath was a very interesting day. Convictions, where begun, were increased, and new cases occurred. On Monday evening a prayer-meeting of the families at the stations, with two brethren from other stations, seemed to be attended with a peculiar manifestation of the Divine presence. Two of the older children, who were present, could not close their eyes that night, until they had endeavoured to give themselves to the Lord: and there is some reason to hope they were enabled to do it in sincerity. The good work also increased in the seminary, and the brethren from the other stations continued to come and assist in directing the inquirers to Christ. By the middle of the week, almost every member of the seminary (100 in all) was under concern of mind, or rejoicing in hope;—and in a majority of the cases, though by no means in all, the exercises of their minds seemed deep, and promised to be lasting. On Thursday was the quarterly meeting of all our school-masters, and those of the Church mission (about 105), including some school visitors. This was held at Batticotta, and the addresses made, were in the spirit of the awakening. They were attended by a blessing; most of the masters not previously aroused, were stirred up to inquire earnestly after the way of salvation, and several of them have, there is reason to hope, closed sincerely with the terms of mercy through Christ Jesus.

"At all the other stations, and nearly at the same time, as at Batticotta, the influences of the Spirit were also manifested, particularly in the Free School at Tillipally, and the Female Boarding School at Oodooville, in

both of which all the older children are awakened, and several of them hopefully converted. Some also, not connected with any of our stations, and many of the children of the native Free Schools, are affected. We held a general meeting of the larger children in the Free Schools on the 18th of last month, at Odooville, when 800 were present. Of these (at that time or since) more than 100 professed to have commenced prayer to God, and most of them a resolution to live as Christians, however opposed by parents or others. Our monthly prayer meeting in November was very interesting. The subject brought forward was from the text, "Bring ye all the tithes into the store-house," &c. With the native members in union prayer-meetings, attended by church members and inquirers from different stations, we have also had some very precious seasons. We trust the good work is still in progress.

"Help us to praise the Lord for his mercy and grace.

"I should add, that the revival of the work of the Lord is also manifest in the town of Jaffna, where many are inquiring, What shall we do to be saved? Pray for us all, that we may not hinder the Lord's work, but that we may be instrumental in extending it, until all the perishing heathens around us are converted."

In another letter to a Missionary in Calcutta, dated the 18th, Mr. Winslow remarks:—

"The season of refreshing, in which we are permitted to rejoice, has been thus far a pleasing and interesting work; we have encouragement to hope that it will be more general than that of 1824, when at least sixty or seventy were hopefully converted, and many more awakened; we intend to hold a general meeting with *Inquirers* next week, when, probably, 200 may be present, who are more or less awakened. If but one quarter of that number are brought to close in with the terms of salvation, through a crucified Saviour, it will be a great event, causing joy on earth and in heaven. My dear brother and sister, pray for us, that the work may go on and spread."

### NOGAI TARTARS.

Many of our readers will remember with interest the accounts we gave, some years ago, of the devoted and enterprising Swiss missionary, Daniel Schlatter, resident among the Nogai Tartars. Such will be gratified with the following article, which a friend has kindly

translated for the *Herald* from a monthly publication, issued by the Netherlands Missionary Society.

The following information, concerning the missionary Schlatter, labouring for the Basle Society, among the Nogai Tartars, is at least new and encouraging. We here see how this man, by courage and firmness, overcame many difficulties, and maintained himself among the half-wild people on the borders of the Black Sea. With great and uncommon resignation, he served among them as a slave, endeavouring to win their confidence, in order to better both their temporal and eternal condition. Religion alone could impart strength and fortitude for such an undertaking. At first glance we are led to think such an attempt by an individual, rash, but we are convinced of the contrary after reading the simple narrative of his journey through Beiren, Silistria, Bredy, and Odessa, to the place appointed as his station, a Tartar village called Burkud, on the river Molosinja.

In an early trip to the borders of the Sea of Asoph, he became acquainted with a Tartar, named Ali; to him he returned: the man received him with the greatest kindness: "Stay with me," said he, "as long as you please; I shall not ask you who you are, nor what you have to do amongst us." His employment in Ali's house was as follows:—after passing the night in the stable, he rose with the dawn of the day, milked the cows, cleansed the stable, and made a fire with the sweepings; after that, he drove the animals to market, or went on errands, or took the horses to pasture, or helped the mowers; he then returned and churned the butter, took care of the children, prepared the table; in short, he did all the business of a servant. The attention he paid to all these duties, gained him the regard of the whole family; indeed, Fasche, the wife of Ali, was from the first friendly to him. In the mean time he made himself more and more acquainted with the language of his friends. He then began to exert himself for the salvation of their souls: they heard him with attention: Cadis, Effendis, Mollahs, attended his preaching, and at the same time they thought he was in a fair way to become a Mussulman—he succeeded more and more in elevating their ideas of morality and devotion: it was his particular aim to raise the women from the degraded situation in which they were placed. He ate with Fasche and her servants out of one dish, and purposely paid her the greatest attention. Ali's temper was rough, but such was his respect for the worthy missionary, that he treated him rather as a brother than



a servant. To this Ali and his son, Abdallah, Schlatter gave a Bible.

The instruction he gave them in religion and morality, and the duties of his service, did not occupy all his time: he had still an opportunity of becoming acquainted with the society of Nogai Tartars, and also with the German colony of New Russia.

The Nogais think themselves descended from Genghis Khan;—they are divided into three tribes. Through the whole of their history they have been herdsmen, from whence their name, Nogai, which signifies, wanderer or traveller. Since the year 1792, they have been under the Russian dominion; and from the year 1808, Count Dumaïson has been their governor:—he endeavoured to persuade the rich farmers to settle, in which he has in a great measure succeeded, so that there are very few among them that wish to return to their former way of life. Every opportunity to escape while settling, was cut off, being enclosed by a double chain,—a colony of Russians and one of Germans. At present they are unarmed and peaceable. They remain Pagans and Mahometans: they still call Constantinople their chief city, and are attached to the Cadis and Mollahs, though these are appointed by the Russian government. They despise their Christian neighbours, because they eat pork, and are ruled by their wives. For the rest, he represents the Nogais as a faithful industrious people, gifted with sound judgments and good memories. They have a quick and strong sense of their own rights: thieves are not found among them. Each village has a school, though that is nothing more than an open place in which the children are taught to repeat prayers and poetry. They make use of Arabic characters, and are unwilling to use printed books, which are among them of less value than manuscripts. The Tartar language is a sister of the Turkish; it is poor, hard, and without grammatical rules.

Since this, we understand that this missionary undertook to go with the English Mr. Groves to Bagdad, through Mesopotamia and Persia, for which journey he was fully prepared. The account of their first journey is already received at Basle, commencing October 20, to December 12, 1829. On the first mentioned day, they left Burkud, and, four days after, passed over the Araxes in Persia. "With this journey," writes our brother, "begins a new and important career. I know the dangers to which I expose myself; but I know, also, in whose service I am. May I be more willing to do the will of the Lord, and my concern be to trust unreservedly in him! We passed over

the mountains:—we had a fatiguing road;—fortunately it did not snow, otherwise we should have been exposed to many dangers. On the 29th we arrived at Tabriz: at that place an English missionary would be very useful; the Prince, Abbas Mirza, would willingly let him labour there;—he said as much to Mr. Wolf some time ago. We went from Tabriz to Miandow, the last place where Tartars reside, and from thence we came to Kurdistan. We had now again to cross high mountains, and hardly had we arrived at Scherzow, before it began to snow, which would have rendered the passage over the mountains impracticable. This city contains 2000 houses; and all the adjacent parts are inhabited by Kurds. The character of these people differs from that of the Persians: they are wild and rapacious, but with this are frank and generous. I feel persuaded that the Kurds would be disposed to listen to the preaching of the Gospel, and I commend them to Christian love." On the 6th of December, our beloved brother reached Bagdad, and was received there with kindness by the English resident. He concludes with thanking the gentlemen for their kind assistance on his journey.

## JAMAICA.

In our last Number we inserted an affecting narrative of the last illness and death of our excellent missionary brother, Mr. Shoveller, of Kingston, as given by his friend, Mr. Clarke. The same packet brought a short letter, with the same intelligence, signed by eight of the deacons and leaders on behalf of the bereaved church. This document contains no additional facts, but we publish it, as conveying a genuine and spontaneous expression of the feelings and sentiments of these our Christian brethren, on the mournful event to which we have alluded. Our readers will judge whether the writers of such a letter can be so grossly ignorant as the negroes are often represented to be, or whether it is probable that such men would be guilty of violence and devastation.

By this you are informed of the lamented death of our beloved pastor, the Rev. John Shoveller. On Thursday, the 8th of December, he complained a little, and in the



evening he preached a lecture from Genesis xxviii. 16, 17. The hymns on the occasion were the 109th, Book I., and the 65th, Book II. On Friday morning early he awoke the servants, having then the fever; the doctor was immediately called in, but the messenger of death would not leave until it took him from us to join the company of the faithful in glory, December 12, 1831. Oh! Sir, this bright star was only permitted to shine for seven months and a few days in our western hemisphere; but we hope his influence will long remain with us. Truly we witness in him—in his life and death—the excellency of the Gospel of our Lord and Saviour Jesus Christ. A little before his death, after shaking hands with brethren Spraggs, Brooks, and Duff, he said, "Remember the prayer meeting; still keep it up; and strive to keep up a spirit of love amongst the people." On seeing one of us in tears, he said, "Do not cry for one going to heaven;" and then said, "I am near a world of spirits—a solemn scene is before me—I shall soon be in heaven." Then fixing his eyes, as it were, in the heavens, said in the following verses:

"Be the living God my friend,

"Then my bliss shall never end," &c.

The Rev. John Clarke will inform you more on this subject. Having now been bereaved of a pastor in this heavy affliction,—and, oh! that the Lord may sanctify it to the good of our souls,—we look to you for one, and we pray that the Lord would direct you, as soon as possible, who shall fill the place of our late beloved pastor; and we shall make him as comfortable as our circumstances will admit. We have agreed with the Rev. Joshua Tinson and the Rev. J. Clarke in supplying us; and Mr. Tinson will have the use of the house until one comes out, commencing from January 1, 1832, or till we hear from you.

Brethren, pray for us; we are where Satan's seat is; and may that great Spirit without which nothing can be done aright, guide us in this dark dealing of Providence. Oh! our friends, while we are humbled under it, we know it is all right; yes, the church, the purchase of his blood, he will never, no never, forsake.

Since the publication of our last Number, a few communications have reached us from various parts of the island, through different channels. The substance of this it has been thought expedient to insert in the public journals, with a view to allay the feelings of deep anxiety which were so generally excited on behalf

of our missionary brethren. But as the intelligence thus diffused may not have reached all the readers of the *Herald*, we shall re-state the facts in our pages, more especially as they will, by this means, assume a more permanent form, and compose a record which might be consulted with advantage hereafter.

Messrs. Knibb, Whitehorne, and Abbott, respecting whom no certain information had reached us at the date of our last publication, were arrested, it now appears, on the 3rd of January, and conducted to Montego Bay, by a party of the Trelawney militia, not on a charge of instigating the negroes to revolt, but because they declined doing military duty. In this they doubtless acted under the impression that the government order of exemption for all ministers and teachers of religion continued in force. The collector of His Majesty's customs at Montego Bay, to whom Mr. Whitehorne had long been well known, applied most kindly and promptly for their release, offering his own bail for their appearance, on which they were discharged, by orders from Sir Willoughby Cotton, and the custos of the parish. The papers of Mr. Knibb, which were taken possession of at his arrest, were subsequently restored; and, at the date of our last advices, each of the three missionaries already named, was enrolled in the militia. Mr. Whitehorne as a captain, Mr. Knibb, as a private, and Mr. Abbott with the artillery.

Mr. Burchell and his companions arrived, in the Garland Grove, on the 7th of January, but on account of the excitement then prevailing at Montego Bay, Sir Willoughby Cotton directed him not to land immediately, but to go on board the *Blanche* frigate, then in the harbour. His papers had been sealed for examination—the very step his friends could desire in his behalf, as best adapted to disprove the calumnious charges which have been so industriously circulated against him. It was perfectly in character for the *Jamaica Courant* to affirm that this worthy missionary was confined in double irons! Our information states, that Mr. B. has a berth in the captain's cabin, and is made as comfortable as he can be, under all circumstances. Our other friends, who went passengers in the Garland Grove, had not landed when these accounts left the bay.

A Kingston paper remarks; "It is notorious that the charges brought against the missionaries are a tissue of wilful, wanton, and malicious falsehood; and are intended not to hurt them only, but to injure the cause of Christianity, and to arrest the pro-



gress of religion in the island." The Moravian missionaries are now, it seems, to be accused as well as the Baptists and Wesleyans; and two of the catechists employed by the Church Missionary Society, Messrs. Joseph Phillips and Hampson Wynter, have been placed in confinement in the immediate neighbourhood of Kingston, secured by handcuffs, till bailed by the clergyman of the parish. Not the shadow of a charge appears to have been brought against these persons, unless the suspicion of their being "Baptist preachers" be deemed such; yet it is stated that one of the officers concerned in the arrest, requested that Mr. Phillips, the first taken into custody, might be tried at once, at the drum head, and shot!

Our readers will begin to doubt whether such proceedings as these can be associated with the honourable name of Britons. But we are sorry to be under the necessity of adding still another proof of the inveterately ferocious spirit which now actuates a portion of the Jamaica public. Mr. Barlow, who, though not in connexion with our Society, has been engaged a few months as a substitute for Mr. Flood, who is now in England for the benefit of his health, has also had full demonstration that "the tender mercies of the wicked are cruel." He resides at a considerable distance eastward from the scene of disturbance, but was seized in his own house on Friday, the 6th of January, by three troopers, and dragged to Buff Bay, a distance of fifteen miles. Here he was confined, without a single charge, as far as could be ascertained, having been made against him, in a filthy dungeon, the effluvia from which is almost enough to breed a plague, with scarcely anything to eat or drink, scorched all day by the sun, guarded by two men with drawn swords, and one with a loaded musket, and debarred all intercourse with his friends, except in the presence of his keepers. Denied the use of pen, ink, and paper, he engaged a friend to protest, on his behalf, against this illegal imprisonment, and to demand a trial, but this protest was treated with contempt. At length an excellent clergyman in the neighbourhood, well acquainted with Mr. Barlow, and who, long previous to these disturbances, had borne a most honourable and decided testimony to the exemplary worth of his character, contrived to hand him a petition to the governor, which Mr. B. signed with a pencil under the covering of the bed. His clerical friend, emphatically a good Samaritan, regardless of the obloquy to which his generous conduct would expose him, travelled himself with the document thus obtained all across the island to Kingston, a distance of more than fifty miles. Messrs.

Tinson and Taylor, our resident missionaries at Kingston and Spanish Town, repaired with the petition, the next day, to the King's house, and after an interview with the secretaries of the governor, promptly obtained letters from his Excellency Lord Belmore to the commanding officer of the district. With these the noble-minded clergyman hastened back to Buff Bay, and we have every reason to hope his friend obtained a speedy release. Of course such a transaction as this will not be allowed to pass without a full investigation. This is the more requisite, as when our brethren had the interview with the island secretary, no report had reached that gentleman of the arrest of Mr. Barlow, though it had taken place more than a week before.

The Baptists' and Methodists' chapels at Montego Bay, have been used as temporary barracks for the troops, and it was reported that two of our chapels at country stations had been destroyed by the incendiaries. Should this statement be confirmed, it will afford a pretty strong proof of the real character of these misguided people. On the other hand, "many of the religious negroes have perished in defending their master's property rather than comply with the entreaties and temptations of the sanguinary rebels." This fact, it is asserted by the Editor of the *Watchman*, is well attested, and it will serve, better than a thousand arguments, to repel the virulent accusations directed against their laborious and self-denying instructors.

We shall only add, that full particulars of the treatment of Mr. Barlow have been forwarded to His Majesty's Government, and that additional testimonies have lately reached England, from a quarter to which we cannot specifically allude, as to the utter groundlessness of the charges so wantonly fabricated, and so eagerly reiterated, against the missionaries.

## DOMESTIC.

### NOTICE.

A Public Meeting will be held, Providence permitting, on Tuesday and Wednesday, the 1st and 2nd of May, at the English Baptist Chapel, Cardiff, for the purpose of forming an Auxiliary in connexion with the Baptist Missionary Society, for Glamorganshire. The Rev. Eustace Carey, and other Ministers, will, it is expected, meet the Ministers of the county on the occasion.

*Contributions received on account of the Baptist Missionary Society,  
from January 20, to March 20, 1832, not including individual  
Subscriptions.*

	£.	s.	d.
Legacy of the late John Marshall, Esq., High Holborn (less duty)	-	22	10 0
Newcastle, Church in Weaver's Tower, by Mr. Cowell	-	3	5 0
Harpole, Prayer Meeting, by Rev. W. Gray	-	1	12 0
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Robinson,			
Treasurer	130	14	6
Previously acknowledged	100	0	0
		80	14 6
Nottinghamshire Auxiliary, by Mr. Lomax :—			
Nottingham	12	4	0
Swanwick	1	7	2
		13	11 2
Manchester, on account Collection, by Mr. Leese	-	100	0 0
Tottenham, collected by Mr. Smith	-	5	4 9
North of England Auxiliary, by Rev. R. Pengilly :—			
Sunderland	13	18	0
Hetton	6	0	0
Newcastle, &c., two-thirds	10	2	0
		30	0 0
Ross, collected by Mrs. Lewis, <i>Female Education</i>	-	1	3 7
Audlem, collected by Mr. Thursfield	-	4	10 0
Huntingdonshire Society in aid of Missions, by Mr. Paul, Treasurer :—			
Kimbolton	23	11	1
St. Neots	7	6	1
Huntingdon	5	14	11
St. Ives	24	13	4
Bluntisham	23	19	5
Somersham	5	4	5
Ramsey	16	12	2
		107	1 5
Edinburgh Auxiliary, Mr. H. D. Dickie	-	30	0 0
Bristol Auxiliary, by Robert Leonard, Esq., Treasurer	-	100	0 0
Wiltshire and East Somersetshire Auxiliary, by Benjamin Anstie, Esq. :—			
Bratton	16	15	2
Calne	1	0	0
Sandy Lane	0	15	6
		18	10 8
Plymouth, by Mr. Felix Nicholson	-	3	13 7
Southampton, Auxiliary Society and Subscriptions, by Rev. B. H. Draper	-	24	5 6
Reading Auxiliary, on account, by Mr. Williams, Treasurer	-	24	0 0
South Devon Auxiliary, by Rev. John Nicholson	-	34	10 0
Datchet, collected by Mrs. Bailey	-	2	2 0
Henrietta Street, collection by Rev. Eustace Carey	-	17	0 0
Aberdeen Philanthropic Society, Nether Kirkgate, by Mr. Elmslie	-	3	8 0
Aldborough, Young Gentleman at Rev. J. M. Swindell's Academy	1	2	6
Friend, don.	1	0	0
		2	2 6
DONATIONS.			
British and Foreign School Society, for Jamaica Schools	-	20	0 0
Friend, by Rev. J. W. Wayne, Hitchin	-	1	0 0

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. James Upton, jun., for Sundry Oriental Books; and to Mrs. Blake, of Plymouth, and Mrs. Wedd, of Watford, for several Volumes of Magazines.